

*Gradick
C. B. Hoole*

A
SILVER LOCKE,
which beeing opened
with a golden Key, giues a
passage to the treasures of
a heauenly life.

Deliuered in sixe Sermons, by
M^r. FRANCIS DILLINGHAM,
Preacher of Gods word at
Wilden in Bedfordshire.



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Henry hath his hope God give
him grace here on to loose

I pray not with lips & tongue

But with my heart & deere will

And praye for vnderstanding is
my desire Lord grant it me

I praye desire



TO THE RIGHT VERTVOVS,
wise, and honourable Lady, the
*Lady Sara Hastings, Grace
and Peace.*



he deluge and
flood of iniquity, (right
houourable, and vertuous
Lady) in the light of the
Gospell is lamentable to
beholde. A great and maine cause thereof
no dout, is the example of great men,
whose liues when I consider, I thinke first
of the power of God, who will haue his
gospell maintained, euen by those that
haue no loue to the power of godlinesse.
Secondly, I thinke of the mercies of God
to his poore Church, who doth gather his
people and call them, mauer the exam-
ples

The Epistle dedicatory.

ples and impediments of great men. Thirdly, I thinke of *Dauids* speach in the 17. Psal. 14. ver. *Their portion is in this life*, a pittiful portion, for *Miserium est fuisse felicem*, it is woefull to haue been in happines. Must it not needs be woefull to great men in hell, to remember what they were in this world? The Romans left their memories in two things; in buildings, and coynes: but I feare some leaue their memories in nothing but in sinne. Memorable is the History of that noble Woman *Dorothy*, wife to *Fredericke* the second: when she heard of the death of her young Children, she comforted hir selfe with this Germane prouerbe; *Princeps in cælo venatio erit*, a Prince will be a hunting game in Heauen, and thererfore she counted those blessed that died in their infancy. Whereby we plainly see in what dangerous estate great men and women be, touching their saluation: they please them selues in their greatnes and parentage, as if those should accompanie them to heauen. *Deridendi sunt* saith one, *qui propter*
maio-

The Epistle Dedicatory.

maiorum facta affermitur, Marii patrem ignoramus quem tamen ob res gestas admiramur item Catonem Servilium Hostilium, they are to be laughed at who are puffed up with their Ancestors factes and deeds: *Marius* his Father we know not, whome yet for his worthy actes we admire: so likewise *Cato Servilius*, and *Hostilius*. And are not they rather to be laughed at, or rather to be pittied, who are puffed up with their greatnes, and haue no religion in them, which is the greatest Iewell in the world? but to leaue these persons (whose eyes the Lord open to see the way to Heauen) forasmuch as, the Lord hath not onely honored you in this world, (most honourable Lady) but also hath honored you in your soule, by calling you out of the prophane world, though liuing in the same, I thought it meete to dedicate this small Treatise vnto your selfe; whome I beseech the Lord to honour more and more with euerlasting honour.

Your Honours to command
Francis Dillingham.



TO THE RIGHT REVE-
rend Father in God, WILLIAM, by
Gods providence Bishop of Lincolne,
& my very good Lord, grace
and peace.

AS in all times it hath gone euill
with the Church (right Reue-
rend Father in God) so in these
dayes especially: the goods of
the Church are a prey to euery man; prin-
cipally vnto vngodly Patrons: some Pa-
trons present Clarkes vsq;,, so they are
Parsons vsq;: some present, but first they
indent, to haue a principall part of the li-
uing, or such a summe of mony as the Mi-
nister nunquam est soluendo, is neuer
able to pay: or if he pay it, it is cum
I * perpe-

Epistle.

perpetua paupertate, with perpetuall
pouerty. Hence it ensueth, that Patrons
which haue well presented, stumble much
at those Ministers who wil part with none
of their liuing, & account them ungrate-
full and couetous: so pittisull is the case
of our Church. For the redresse of these
faults I haue penned this brieft treatise of
Smony, hoping that the Lord may giue
some blessing thereunto: and as I haue
penned the same, so I thought it meete, to
dedicate it vnto your Lordship, being as
I am perswaded one that will euery way
performe the rights of the Church. The
Lord stirre vp moe such, and continue
you to the glory of his name, and
the comfort of his

Ministers

Your Lordships to commaund,

FRANCIS DILLINGHAM.



A peface to Patrons.

The name of Patron is honorable, for it signifieth one that doth defend a man in danger: take heed therefore leaft ye difhonour this name, feeing it is your parts to defend the Church of God, which is exposed vnto dangers: but how fome of you defend the Church, the Lord will manifefte one day, to your confufion. The time hath bin, that it was faid, foluite Ecclefia, pay vnto the Church: now the daies are foluat Ecclefia, let the Church pay. A woefull change, the heathen man could fay as it is manifefte in his oration de Harufpicum refponfis, that when God is angry, it is becaufe holy places are prophaned. God hath bin angry with vs many yeares, and is not this a maine caufe, namely the horrible finne of Simony ioyned with periury called gratuity? The way to come by a Church-living is very narrow,

A Preface to Patrons.

for the way to come by it is to buy it. I beseech, you to consider seriously of these things that are here written, As for good Patrons which neuer tooke penny of the goods of the Church, and haue furnished parishes with godly Ministers, they may haue much comfort in remembring that they haue bin meanes to saue the soules of men, on the contrary, what wicked Patrons may gather to themselves, this treatise will manifest, which as it hath bin written with a sincere mind to profite Gods Church, so I beseech the Lord that it may doe much good in the same.

The Patrons question is all one with Nero his question :

Scis quibus mihi opus est?

Doeſt thou know what things I neede?

The Simonists practise is like the louers practise.

Vult placere se amica, vult mihi, vult pedisequ³
Vult

A Preface to Patron.

Vult famules, vult etiam ancillis, et quoq³ catulo meo.

He will please my friend, me, and my handmaid, my seruants and maidens, yea my very doggs.

Thus as I thinke is the Patron and simoniacall Minister fitly set foorth.

The Simonists punishment
The antient law was that a manifest vsurer should not be buried in the Churchyard. Iudge then Christian reader whether that it is meete that the simoniacall Patron that selleth both Church and Churchyard, should be buried therein: and this I take to be a fit punishment, but I submit my selfe to the Church of God.





1. Cor. 1. Chap. 26. ver.

For you see your calling brethren, that not many wise men according to the flesh, not mightie men, not many noble, or gentlemen are called.



IN this verse th' Apostle *Paul* meeteth with an obiection: the obiection is this, Thou *Paul* teachest that the foolishnes of God is wiser then men, and his weaknes is stronger then men: howe can that be? Wise men iudge not so. True faith Saint *Paul*, but they are but wise men according to the flesh, they are not wise men in religion: and this

B

may

may you see by experience in your selues for amongst your selues how many wise men according to the world, how many mightie men are called? For the particular handling of the verse, foure things are laide downe: first, a salutatioⁿ, in this word *bretheren*, the second thing that is laide downe, is a calling of Christians from the prophane world, in this word *calling*: the third thing is the persons that are called, a fewe *wise men according to the flesh*, a fewe *mightie men*, a fewe *gentlemen*, for that is implied in the negation *not many*: he doth not deny a calling of mightie men simply, but noteth the small number of them that are called: the fourth thing, is the prooffe of this, in the word *see* the argument is taken from experience & the testimonie of their own
con-

conscience; that which I speake you see to be true your selues: further prooffe you neede not. Touching the salutation in the word *bretheren*, we must know that there are fewe kind of brethren recorded in holy Scripture; first brethren by nature as *Cain* and *Abel*, *Iacob*, and *E-san*: secondly, brethren by affinity, as *David* and *Jonathan*; thirdly, brethren by country, as were the Israelites: fourthly, brethren by office, as ministers are: fifthly, brethren by profession as Ministers and all Christians are.

Hence then we first learne what loue should be betwixt Minister & people, euen the loue of brethren: a brother in the Hebrew tongue is called *Ach*, as it is thought of the word *Echadh* which signifieth *Our*, noting the vnity that should be be-

twixt bretheren : In the *Latin* tonge
 a brother is called *frater*, *quasi fere*
alter, almost another the same: and
 in deede so should *minister* and *people*
 be, otherwise the people will reape
 little benifite by the Ministers labo-
 urs. Now I maruaile what loue that
 Minister hath to his people, who
 doth neuer visite them or very sel-
 dome: I feare that such a one loueth
 not the flock but the fleece: *non amat*
plebem sed pradam, non attendit sed at-
tondit gregem, he doth not see to his
 flock but fleece the same: benefits
 testify loue: what loue then doth that
 minister testify vnto his people that
 neuer bestoweth any benifite vpon
 them: he preacheth not to them, he
 prayeth not with them, he bestow-
 eth no spirituall blessings vpon them.
 Againe what loue hath that Mini-
 ster that is alwaies in suites and law
 with

with his people? the fourth councel of *Carthage*, *Can. 19.* decreed thus, *ut Episcopus prouocatus pro rebus transitorijs non litigat*, that a Bishop or Minister being prouoked, contend not for transitory things: But alas, why doe I teach the Minister to loue his people? I had more need teach the people to loue the Minister: for such is the miserable case of people now a daies, that the Minister which taketh most paines hath least loue of his people: the people see not the benefit which Gods Aungell bringeth, namely the Minister, and therefore sayeth not, how beautifull are the feete of them which bring good tidings of peace, and bring good tidings of good things, *Rom: 10. Chap. 15. verse.* If a man walke in the spirit and wil prophesy for wine & strong drinke, he is the fittest Prophet for

people *Micha* 2. chap. 11. ver. but let not this trouble vs that are Ministers, for *Ingratitudo est popularis morbus*: vnthankfulnesse is the populer disease: and in deed wicked people had rather haue Heard-men then Heauenly-men to be their pastors and shepheards. For in truth *non norunt amare sed arare*, they care not to loue but to liue Secondly we learne from hence, that Minister and people are bretheren: that which Saint *Peter* teacheth in his 1. Epist, 5 Cap. 3. verse, that Ministers be not Lords ouer Gods heritage, but that they be ensamples to the flock. Tiranny, pride, & ambitious domination are forbidden, and humility, meekenes, with moderation, are commended in Gods Ministers. *Aristotle* in his 8. Booke of *Ethicks* and 10. Chap. saith that Bretheren are æqualls, æqualls but

but as in the former point, I said why do I teach the Minister to love his people? so say I in this second observation, why do I teach the Minister humilite? I had more neede teach it the people: will not euery base paparishioner euen beard the Minister? I dare bouldly affirme as *Tertulian* sayd of *Marcian liber 1. Chap. 1.* that our people are *Sythia tetriores*, more cruel then the *Scythian*: *Massageta inhumaniores* more inhumane then the *Massagets*, *Hyeme frigidiores* more cold then winter, *Gelu fragiliores* more brittle then yce, and *superbia Lucifero paruus inferiores*, in pride little inferiour to *Lucifer*: this being the state of people, it is iust with God to punish them with like Ministers, like people like Priests. Lastly from hence we learne how the people should love the Minister, for they

they are bretheren. Saint *Paul* in the 4 Chap. of the *Galla* & 14. verse, faith that the *Galatians* receiued him as an Angell of God, euen as Christ Iesus: but I dare affirme that many people neuer receaued any godly Minister into their houses. Yea faith *St. Paul*, if it had bene possible they would haue plucked out their owne eyes and giuen them to him: but now the people would plucke out the Ministers eyes. *Nahash* the Amomite wold not make a couenāt with the Isralites except he might thrust out their right eyes: 1. *Sam.* 11. Chap. no more wil people make a couenāt and be at peace with the minister, except they may pull out his right eye, that is his knowledge, or at least take away his maintenaunce. *Hannun*. 2. *Sam.* 10. Chap. 4. ver. took *Dauids* seruants, & shaued off the half of their beards,

beards, & cut off their garments in the middle euen to the buttocks: so doe the people shauē the Ministers beards, and cut off their liuings to the half, especially Patrons: & let me Christian reader speake my conscience in the sight of God: & I beseech all good men to consider what I speake: I see no cause why the Patron should not take his oth against simony as wel as the Minister. *David* in the 2. of *Sam.* 5. Chap. hated the lame and the blinde: and I see no reason but these lame and blinde Patrons should be hated of Gods Church. The Apostle sought not that which the people had, but the people them-selues: and so doe a'll good Ministers, but the people seeketh not the Minister but that which he hath: but let all good men know, that it is a note
of

of the child of God to loue a Minister because he is a Minister. *Mat. 10 ver. 41. He that receiueth a Prophet in the name of a Prophet, shall receaue a Prophets reward, and hee that receiueth a righteous man in the name of a righteous man shall receiue the reward of a righteous man.*

Examine therefore your own consciences how yee loue a Minister that feareth God: if yee loue him for God and not for your selues well is it with you; but if not, fearefull is your estate. And so I come to the second poynt namely the calling of Christians. *Bretheren you see your calling,* Hence we first learne, how a man may come to the certaine knowledge of his election, namely by his vocation. In the next verse Saint Paul sayeth, that God hath chosen the foolish things in the world:

world: so that by our vocation we come to the knowledge of our election, as it is plaine out of the 8. Chap. of the Romans and 30. ver.

Moreouer whome he prædestinated, them he called, and whome he called, them also he iustified, and whome he iustified, them also he glorified: to which place *Bellarmino* answereth in his third book of iustification and 13. Chap. that all that are called are not elected: for *Mat. 22* Chap. *many are called but few are chosen.* I answer that, Saint *Matthew* speaketh of the outward and not of the inward calling. Many are outwardly called by the preaching of the Gospell, that are not inwardly called by saving faith: but whosoever is inwardly called is elected: for as the same *Bellarmino* writeth in his first booke *de gratia et liber arb. beneficia*

*ficia vocationis et iustificationis ex pre-
 destinatione ut effectus ex causa deri-
 vantur*, the benefits of vocation and
 iustification are deriued from pre-
 destination as the effects from the
 cause hence I thus conclude, by the
 effects we may know the cause, but
 calling and iustifications are the ef-
 fects of election, *ergo* by the we may
 know our election: & indeed this is
 th' Apostle his argument *Rom. 8. 33.*
Who shall lay any thing to the
charge of Gods chosen? it is God
that iustificieth. He that is iustified
 nothing can be laid to his charge,
 but the elect are iustified *ergo* no-
 thing can be laid to their charge.
 Excellently writeth *Augustine de*
verbis Apost. 16 ser. fides ergo qua per
dilectionem operatur si est in vobis per-
tinetis ad predestinatos, if faith which
 worketh by loue be in you, you are
 of

of the number of the prædestinate, wherefore let vs draw the knowledge of our election not out of Gods secrets, but from the effects; namely vocation: and in deede what rest can there be to our soules, vntil we haue the knowledge of our election in our selues? Our Sauour Christ *Luke 10. Chap. 20. ver. speaketh thus: In this reioyce not, that the spirits are subdued vnto you, but rather reioyce, because your names are writen in heauen.* Excellently writeth *Bernard* in his 2. ser. in octa pas. *quam requiem potest habere spiritus noster dum prædestinationis sue nullum adhuc testimonium tenet?* what rest can our spirits haue so long as they haue no testimony of their prædestination? But me thinkes I heare some say, that there is small mention in the auntient Fathers of the certainty of our election. Let *Bel-
larmino*

larmine himselfe answere this doubt in his 2. book *de gra. et liber arb.* cha 11 *veteres patres ante exortam heresim Pelagianam non adeo &c.* the auntient Fathers did not handle this question exactly before the heresie of the *Pelagians* was sprung vp: It is in vaine therefore to deny the certanty of election, because it is not found in the ancient fathers. Now thē let vs examin our calling: if we be truly called, we must hate all sinne, we must not leaue some sinnes & loue other, but we must flie all sinne: the reason is because if we hate one sin for conscience to God, we must hate all sinne, for God hateth all sinne. What doth it then auaille a man to hate vsury & to liue in pride? secondly we must perseuer in grace and goodnes to the very end, if we be right Christians. I but some may say we cannot perse-

perseuer, because of the admonitiōs
 in scripture to feare. Let *Bellarmino*
 himselfe also in his 2 booke *de gra. et*
lib. arb. Cap. 13. out of *Augustine* an-
 swere this doubt. *The Crowne of glory*
cannot be lost, yet that it be not lost, God
doth vse diuers waies: one is feares
and terrors, whereby carefulnes and vi-
gilancy is stirred vp: so then, exhortati-
 ons to feare do not take away the
 certainty of saluation, but establish
 the same. Secondly out of this word
 calling, we learne who are properly
 Christian bretheren, and namely of
 the Catholike Church, such in deed
 as are called, whence the Church
 hath her name, *Εκκλησία dicitur απο τῆ*
ἐκκαλεῖν, the Church is so called of
 calling, because when they are once
 called of God then are they of his
 Church. Thus Saint Paul writeth
 to the *Romans Chap. 1. ver. 7.* *To all you*
that

that he at Rome beloued of God, called to be Saints: and to the Corinthians 1 Epist 1. Chap. 2. ver. Vnto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus: Saints by calling againe in the 9. ver. God is faithfull, by whome ye are called vnto the fellowship of his sonne Iesus Christ our Lord. They then which are not truly called, are not of the true Church actually, although they may be of the visible Church and be of Gods elect. This poynt may be further prooued by many testimonies of holy Scripture: as Hebrues the 3 Chap. 6. ver. But Christ is the son ouer his own house, whose house we are if we hold fast the confidence and the reioycing of the hope vnto the end, ergo they are not of Gods house which hold not the confidence to the end. Again Ephe. 5. Chap. 25, ver. Christ loued the Church and gaue him selfe

selfe for it, 26. that he might sanctify it and clense it, by the washing of water through the word, that he might make it to himselfe a glorious Church, not ha-
uing spot or wrinkle or any such thing, but that it should be holy and without blame. These things belong onely to the elect people of God, who shall raigne with him in his eternall kingdome of glory; for they be only the body of Christ, knit together in him, sanctified here to be without spot or blemish hereafter: lastly, not to be long in this poynt, *Mathew 16. verse. 18.* our Sauiour saith to Peter, *Vpon this Rocke I will build my Church, and the gates of hell shall not ouercome it. Ergo* the wicked are not of the Church, for they are ouercome of the gates of hell. Thirdly, out of this word calling, we learne the great mercy of God that
C calleth

calleth vs, for we are not called of our selues: For the handling of this poynt we must consider wherein the efficacy of grace doth consist. Some Papists place it in the worke of our owne will, but this opinion is reiected by *Bellarmino* himselfe: Let vs see wherein he himselfe placeth it; he placeth it in this, that God calleth a man as it is fit for him, so that he despiseth not him that calleth him: now fitness is, in respect of time, place, and person; so that God did fore-see that this was fit for his nature that is called. This man after the manner of Hæretiques, walketh cūningly, & speaketh obscurely, for he dareth not speake plainly, least he should prooue a Pelagian. But to examine his opiniō I desire to know whether this aptnes, in respect of time, person, & place, be in the nature

ture of corrupt man or no? he cannot deny it, for grace as he saith leaueth a man free to cōsent or dissent, and it is in the will of man as it is in ground; some ground is good, and by nature bringeth forth good fruit: this being his opinion, let vs examin it, if this opinion be Pelagianisme, namely that God did predestinate vs to saluation, for the good vse of grace which we receaued, seeing that both grace and the good vse of grace is of God is not this Pelagianisme to place the calling of man in his naturall aptnes, to embrace grace? Against this doctrine let vs remember what is written 1. Cor. 4 7. *what hast thou that thou hast not receiued?* A man by this doctrine may say, I haue a naturall aptnes in my self to receiue grace, which I haue not receiued: Secōdly let vs remēber that

our hearts are called stony hearts: now what aptnes is there in stones to be mollified? againe we are compared to deadmen, who haue no aptnes to life: Excellently writeth the African counsell, Can. 22. *Nemo habet de suo nisi mendacium et peccatum*, no man hath ought of his owne but sinne. Yet to proceed a litle further: the Pelagian at *Prosper* speaketh thus: *cauendum est ne ita ad Dominum omnia sanctorum merita referamus, ut nisi id quod malum atque peruersum est, humane ascribamus natura*. We must take heede least we so referre all the good workes of holy men to the Lord, that we leaue nothing to mans will, but that which is euill and peruerse: therefore it is plaine Pelagianisme to ascribe any aptnes in mans will to receiue grace. Wherein then will some say doth consist

consist the efficacy of grace? I answer, *Paul*, 2. *Phil.* 13. ver. assoileth this quæstion: *It is God which worketh in you both the will and the deede, even of his good pleasure*: I, but some man may say then are we necessarily conuerted and not freely: I answer we are necessarily conuerted as it is plaine out of the 6. Chap. of the Gospel of Saint *Iohn* and 45, ver. *Eueryman therefore that hath heard and learned commeth to the Father*: but it followeth not therefore that we are not freely conuerted, for let vs remember that which *Bellarmino* himselfe hath written in his fourth book of grace & free wil, & 11. cha. *si potest voluntas ipsa se determinare, cur non possit Deus eam determinare*? If the will can determine it felse, why can not God determine it? Againe, the will saith the same *Bellarmino* in his

2. booke of grace and free will, and 8, Chap. is determined of the last iudgement of practicall reason, to declare his meaning plainly: the wil must do that which reason doth determine, all circumstances considered: hence I thus conclude, if practicall reason may determine the will, why may not grace determine it? but practicall reason may determine and doth determine the will, *ergo* grace may do the same. now let *Aug:* speak in his C6. Epist. thus he writeth: *Gratia Dei sic operatur ut nec voluntas accipientium prætermittatur vel abiungatur sed subsequatur, quandoquidem tantum beneficium non solum non libentibus sed etiam reluctantibus datur.* Grace so worketh, that neither the will of those that receive it be passed over or ioyned with it, but that it follow it: seeing such a benefit is not onely
giuen

giuen to those that are not willing, but also to those that resist it, *ergo* there is a necessity in grace to determine the will.

Bernard in his booke of free will saith, that to consent to grace is not of free will, *ergo* we must haue it from God: But here a question may be mooued; how can that be, seeing to consent or dissent, properly belongeth to the will? I answer, as reason belongeth to the vnderstanding, so doth consent belong to the will; yet as a man by reason cannot know a morrall truth with all circumstances, except this knowledge be giuen from God, no more can the will bring forth an act to consent to grace except this act of consenting be giuen of God: for as *Prosper* speaketh *lib, 1. de vocat. gen. Cap.* a man is not depriued of his

his will: but of the soundnes of his will: and as *Bernard* speaketh *velle nostrum est*, to will is ours; *velle bonum profectus est*, to will good is to proceede in piety: *velle malum defectus est*, to will euill is a want or defect of the will: To conclude this poynt, the blessed Saints in heauen loue God necessarily yet freely; for they are carried willingly by loue vnto God, and with full and perfect iudgement of reason, so then necessity in conuersion of a sinner, taketh not away the freedome of will, but maketh it indeed truly free: for to serue God is perfect freedome. Fourthly, in this word calling, let vs consider out of what estate God doth call vs: out of a miserable estate, out of the estate of damnation: our father was an *Amorite* and our mother a *Hittite*. *Ezech*, 16. Cha. 3. verse.

3. verse. Yea, we were polluted in our owne blood, and cast out into the open field to the contempt of our persons. Hence let vs learne to disclaime merits, for we were vnworthy that euer we should be called from sinne to be the seruants of God. Saint Paul, 2. Timo. 1. Cha. 9. v. faith, that God hath saued vs and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was giuen to vs thorough Iesus Christ before the world was. Also in the 3. Chap. of the Epi. to Titus 5. v. it is layed, *Not by the works of righteousness which we had done but according to his mercy he saued vs.* What shall we say then to Papists, that teach that men can deserue their iustification of congruity? Against this detestable doctrine mark these reasons: First, iustification is al-

alwaies in scripture called grace & mercy, neuer reward; *ergo* it is not merited: secondly, where there is merit there is worthines, but there is no worthines in a sinner to deserue his iustification, *ergo* there is no merit: *Bellarmino* saith there is worthines, but I reply then these workes of preparation, as they Papists call them, may be called merits of worthines, not of congruity: Nay saith he, sure although they come from God, yet they come not from his iustifying grace: and besides, there is no promise made vnto them. I answer, is not this strange diuinity, that he should acknowledge a worthines in these workes, and yet will not haue them called merits of worthines but of congruity? for who is so simple as not to see that, that which is worthy may be called so?
and

and his answere if it were worth any thing, sheweth onely a degree of worthines; namely that other workes are more worthy; yet seeing these are worthy, why should they not be so called? To conclude this poynt, I speake to thee that art a Christian, as *Augustine* speaketh in his 2. sermon *de ver. Aposto. Non dignus fuisti quem Deus vocaret et glorificaret*. Thou wast not worthy that God should call thee and glorify thee. And in his 15. ser. *nihil inuenies unde salues, et multum inuenies unde damnes*, thou shalt finde nothing whereby thou maist saue vs, but thou shalt much to condemne vs. Fiftly & lastly, touching calling, we must consider how God doth call vs: he doth ordinarily call vs by the preaching of the Gospell. In the 21. verse of this Cha. *Paul* saith that it pleased

pleased God by the foolishnes of Preaching to saue them that beleue. the Church as I said before is called *Εκκλησία ἀπὸ τῆς Ἐκκαλεῖν* of calling: now the callers and cryers are the the preachers of the Gospell, but we must not take this thus, as if it were sufficient to haue the bare outward preaching of the Gospell to call vs, for the inward working of Gods spirit must be ioyned with the same, otherwise men cannot be conuerted. This was the error of the secret and close *Pelagians*, against whome *Maxentius* writeth, saying, if it were so, *non Saluator sed Prædicator erit Iesus Christus*, then Iesus Christ should not be a Sauour but a Preacher. One Sauour is plaine in the 6. chapter of Saint *Iohn*. *No man can come to me except the father draw him:* now this drawing is not outward
 prea-

preaching onely, for our Sauour had preached to them to whome he had so sayd, yet many were not conuerted; and therefore addeth, *Euery one that heareth of my father & learneth commeth to me*: the vse of this doctrine is two-fold. First we must take heed least we giue too much to the Ministers: concerning which poynt I say with *Paul. 1. Cor. 3. Chap. 5. verse. Who is Paul & who is Apollo, but the Ministers by whome ye beleueed, and as the Lord gaue to euery man? ve. 6. I haue planted and Apollo watred, God gaue the encrease.*

The secōd vse is, least we giue too little to Preachers: touching which poynt Saint *Paul* writeth thus *1. Cor. 4. Chap. 1. verse. Let a man so thinke of vs, as the Ministers of Christ, and the disposers of his secrets. Now then we beseech you bretheren; that yee know*

know them which labour among you, and are ouer you in the Lord, and admonish you that you haue them in singular loue for their workes sake. 1. Theſſa .5. Ch. 12. ver. But God knoweth that the contempt of his miniſters in theſe daies is exceeding great: but let vs comfort our ſelues, for we know that he hath ſaid, He that heareth you heareth me, and he that diſpiſeth you, diſpiſeth me, euen me my ſelfe and my owne perſon. Non reiecerunt te, ſed reiecerunt me ſaith God to Samuel, 1. Sam, 8. 7. they haue not caſt thee away, but they haue caſt me away. And it is true, in the contempt of any mans Miniſtery, duely, and truly vſed. And ſo I come to the third poynt: The perſons that are called, namely a few wiſe men &c, For the Apoſtle as I ſaid denieth not the calling of theſe men ſimply, but noteth their paucity;

paucity; and first touching *wise men* according to the flesh: Because few are called, it may be demaunded whether this wisdom be sinne or no? I answered out of the text; that as *might & nobility* are not sinnes, though *not many mighty men* nor *many noble men* be called, so is not wisdom sin in it selfe, as may be scene in *Salomon*. Wisdom is Gods giift, the thing considered in it selfe is one thing, the abuse is another thing: now then to handle the persons in order that are not called, first I am to speake of *wise men* according to the world, secondly of *mighty men*, thirdly of *noble-men* or *gentlemen*. Touching *wisemen* the abuse of their wisdom is a great enemy vnto saluation. The *Athenians* act. 17. Cha. 18. v. called *Paul* a babler, others said he seemeth to be a setter free of strange gods, because he preached

ched vnto them *Iesus* and the resurrection. *Tulli* admired all humane arts, and was the ornament of his country, yet in his oration for *Flaccus*, calleth Ierusalem a suspitious and back-biting Citty: the deuout worship of God and the holy religion of the *Iewes*, he termeth barbarous superstition: and in deed doth not the wisdome of worldly men in these daies ruinate them to hell? for what say they, why may we not put our mony to vsury as well as let our lands? These men will not be guided by Gods word, but by reason: Further, the wise men trust rather to to their wisdome, then vnto God, and thinke that by their wisdome they can attaine to the misteries of saluation: yea, doth not wisdome deceiue men in their discourses? for doe not men thus discourse, why should

should not there be Images in Churches, seeing they are lay-mens bookes? we worship not the Images but God in them: and againe will not he that made vs saue vs? why should not we doe as the most doe? we prosper as well as other men, and therefore are beloued of God as well as they. These are the conceits of worldly wise men as we may know, but alas they deceiue themselves as Gods children know. The vse of this doctrine is manifold, first it serueth to answer some mens obiection for popery: haue not the Papists say they, as wise, & as learned men as the Protestants? why should not they see the truth as well as the Protestants? graunt it be so, yet may the Lord hide his truth from learned and wise Papists, and reueale it to Protestants. *Photinus* the

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tique as *Vincentius Lirinensis* reporteth, *erat ingenij viribus valens*, was an excellent witty man, and *Valentinus* the Hæretique, also was *vir pel-leus doctrina iuxta et eloquentia*, both eloquent and learned. The second vse of this doctrine is to teach a man to deny himselfe: *If any man will follow me* saith our Saviour Christ, *let him forsake himselfe, and take vphis crosse and follow me.* Mat 16. Chap. 24. ver. If a man must forsake himselfe, then must he forsake his worldly wisdom. *If any man seeme to be wise in this world, let him be a foole that he may be wise*, 1. Cor. 3. 18. Lastly, this doctrine serueth to stirre vp wise men to thankfulness, that are truely called, and religious; for few wise men are so in deede and truth: and againe, they haue not religion by their wisdom, but by grace and
the

the meere gift of God. The second sort of persons, whereof fewe are called, are *mighty-men*: for *mightymen* are grievous oppressors. It is hard for poore *Naboth* to keepe his Vineyard, there are so many *Achabs* sick for it. Secondly, fewe *mighty men* are called, for are they not grievous Church-robbers? doe not many of them liue of the spoyles of the Church? they either sell Church-liuings, or haue part of them to themselves: They drinke not indeede in the golden vessels of the Temple, but their bread is tithe-corne, and they are fed with the Ministers liuing. Let these Church-robbers know, as it is in the 6. chapter of *Wisdom*, that *mighty men* shalbe mightily punished. What shal it profit them to winne the whole world, and to leese their owne foules? If God pu-

nished *Ananias* and *Saphira* so fearefully, because by lying they withheld their goods giuen to the Church: how will he punish these sacriligious persons, that take away the goods of the Church? But alas, why doe I speake thus against Church-robbers, seeing that now a dayes simony ioyned with periury is but gratuity?

Thirdly, few *mighty men* are called, for they are mighty swearers and adulterers, and this is a cause why all these sinnes doe so abound, *mighty men* should punish these, and all other sinnes, and they are most grievous sinners themselves, and examples of wickednes. Heare the word of the Lord ye *mighty men*, for the Lord hath a controuersie with the inhabitants of the Land: swearing, lying, and killing, stealing and who-
ring

ring breake out, and blood toucheth blood. *Hos. 4. C: 1. v.* Many more sins haue *mighty men* which I can not reckon vp: In a word, *mighty men* haue many mighty sinnes. No maruell then though few of them be called: The vse of this doctrine is manifold, first let men take heed least they follow examples of *mighty men*, for fewe *mighty men* are saued: yet now is it a sufficient excuse, *mighty men* doe so, and why should not I doe so also? a fearefull thing to be led to hell by other mens examples. Secondly, let *mighty men* be humbled euen in their ruffe, for hell is ready to deuoure them: they are not called, and therefore are in a wofull estate. *Vtinam* saith *Chrisostome* in his homily *de premijs sanctorum cum cenatur cum prandiū sumitur, cum lauatur, cum demum reliqua per aguntur de ge-*

henna fieret & apud nos mentio. I wish that when men suppe, when they dine, when they wash, and when they do all other things, they would make mention of hell. So doe I wish that these *mighty* euen in their ruffes would think seriously of hell.

Thirdly, let *mighty men* that are called be thankfull to God, for it is a great and rare benefit to be called out of their mighty houses, and mighty sinnes.

Lastly, this doctrine serueth to stay mens mindes from coueting & desiring high palces: for alas what is the life of great and *mighty men*, is it not in truth *splendida miseria*, a glorious misery? if these men were at a banquet, and had euery one of them a sword hanging ouer their heads but by a single threed, ô how would they feare? but hell hangeth ouer
their

their heads: how much more then should they dread the same?

And so I come to the third sort of men, whereof fewe be *called*, namely, *noble men*; which word comprehendeth also those whome we call *gentlemen*, and is not to be limited onely to those which are called with vs *noblemen*. Few of these men *are called*, first in respect of pride: how proud are they of their birth? whereas nobility is *Πρόγονων ἀγαθόν* the ancestors good, it is not theirs. A great Prince not long agoe, stood much vpon his parentage; a trifling Courtyer percciuing his humor, made him beleeeue that his petigree; in ancient race of royall blood, might be fetched from *Noe* his Arke, where-with being greatly delighted, forth-with he layed all busines aside, and gaue himself wholly to search of this thing,

thing, so earnestly, that he suffered none to interrupt him whosoever, not Embassadours themselves, which were sent to him about weighty affaires.

Many marvelled hereat, but none durst speake their mind, till at length his Cooke, whome he vsed sometime in stead of a foole, tolde him that the thing which he went about was nothing for his honour, for now I worship your maiesty as God, but if we goe once to *Noe* his Arke, we must there (your selfe and I) bee both a kinne. So I desire these *noble men & gentlemen*, that stand so much vpon their parentage, to looke back to *Noe* his Arke, and the poore men shall be a kinne to them: yea let them looke to their great Grandfather *Adam*, out of whose loynes we all come. I speake not this to detract
any

any thing from true nobilitie, but to beat downe the pride of idle braines. Secondly, few gentlemen are called, in respect of pleasures, for doe they not make pleasures their God? the Apostle *Paul* saith of some that *Their belly is their God, because for it they neglect the seruice of God.* so may I say of others likewise, their pleasures are their God, for in respect of pleasure they neglect the seruice of God. What is the life of many gentlemen? is it not spent in sleeping, eating, and playing, and not in any vocation and calling? as the fish is caught with the baite, so are these men catched of the Deuill with the baite of pleasures: I take not pleasures from men, but let them know that they must be moderated. Alas poore soule, what comfort canst thou haue vpon thy death-bed, to
thinke

thinke that thou hast spent thy time only in pleasures: the remembrance of this will be but a cold comfort to thee.

Thirdly, *few noble-men are called* in respect that they know not themselves and their faults: for who telleth a great man of his sins? who admonisheth him of them? and who laboureth to bring him to repentance for them? If Gods Minister reprove him, by and by he is taunted and reuiled, for as *Achab* counted *Elias* his enemy, so do these men count Gods Ministers their enemies, because they tel them of their faults. The *Noble-men* and *Gentle-men* haue commonly three sorts of men about them: first the flatterer, he footheth and smootheth: secondly the flanderer, he marketh with whome his Lord and Maister is angry,

gry, and him he back-biteth and slandereth: Thirdly the crafty Fox, and he vrgeth his Maister to immoderate exactions, and to great grievances: this to be the estate of *Noblemen* they themselves cannot deny, wherefore few of them are caled. I omit sacriledge, swearing & whoring, with diuerse other finnes, and come to the vse of the doctrine. To omit diuerse vses which may be gathered out of the former persons, the speciall vse of this doctrine is, that *Noble men* would labour for true nobility, which is religion: for if they be truly religious, then are they borne of God and haue him to be their father. Saint *Peter* saith in his 2. *Epist.* 1. Chap. 4. ver. *That the children of God are partakers of the diuine nature.* Let men then boast of their parentage, certaine it is that the children
of

of God are of a more noble parentage: they haue God to be their Father, and the Church to be their Mother. *Homer* said, that Kings are *ex Dios* from God, so may I say of true Christians, they are from God, and *If we be children, we are also heires, even heires of God and heires annexed with Christ, Rom. 8. 17. ver.* The Heathen man could say, *Nobilitas sola est atque unica virtus*, the onely nobility is vertue: is it not much to call an *Aethiopian* a swanne? and is it not much to call vitious men *Noble men*? behold the euill Angels the Deuills they were glorious creatures before their fall, and are they not by reason of sinne most abiect and base? so then it is sinne that maketh men ignoble, and base, and vile, and in deed what hath made many *Noble men* most base, and contemptible,
but

but sinne? the Lord poureth contempt vpon *Noble men* for sinne, yea he hath rooted out many of their names and families, and euen as the *Romanes* could not endure the name of *Tarquinius*, so no more can Gods Church endure the names of many *Noble men*: as *Nero*, *Domitian*, *Dioclesian*, with diuers others, their memory indeed endureth, but it casteth a most filthy stinch in the nostrills of Gods seruants, & of his holy Church: and so I come to the fourth and last point, namely the prooffe taken from experience, yee see saith Saint *PAUL*, from hence we learne that it is a profitable thing in religion to marke the dealing of God, and to mark his proceeding, as in al workes so especially in the saluation of men, and their calling to grace: for th'Apostle doth conuince the *Corinthians*

thians euen by experience, and the testimony of their owne consciences: excellent is it for men to consider how he consumeth the families of sinners, and so to fly sinne: yea, to consider his iudgments vpon offenders; as vpon adulterers, swearers, and oppressors: Again, notable is it to behould his mercies towards his seruants; how in the fiery triall he giueth them patience. But alas the iudgements of God are farre aboue mens eyes, and his mercies towards his seruants will not be acknowledged of the blinde world: but to proceede a little, A notable thing is it to marke the calling of God in religion, how he calleth his by hearing of the word preached, as *Lydia* and diuerse others whome *Peter* conuerted in the 2. of the *Acts*. If this were duely regarded and considered,

sidered, it would make men honour the ministry: yea it would make men frequent the preaching of the gospel. Some come to sleepe at Church, yet diuers times the net of Gods word doth catch them: Some come to carpe yet God dooth catch them: some come for custome and lawe, yet God doth bring them to obedience of his owne law. If men would but see these things as they might, it would be better for their soules. But alas, they haue no harts to consider Gods workes: the righteous perisheth and no man considereth it. *Esay. 57. Cha. 1.* To conclude, in consideration, is the ruyne and bane of mans saluation.



Rom. 8. chap. 15. 16. verse.

V. 15. *For ye haue not receaued the spirit of bondage to feare againe, but ye haue receaued the spirit of adoption, whereby we cry Abba father.*

V. 16. *The same spirit beareth witnes to our spirit that we are all the children of God.*

THe scope and drift of these two verses, is to shew that the true Christian Romans, were the children of God: the proposition of the argument, is layed downe in the former verse; and thus is the argument to be framed: As many as are
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led

led by the spirit of God, they are the children of God: but you are led by the spirit of God, *ergo* you are the children of God: the assumption is not expressed in so many words, but by consequent it is expressed: for thus doth the Apostle reason, *They which haue receaued the spirit of adoption they are led by the spirit of God.* but you haue receaued the spirit of adoption *ergo* you are led by the spirit of God: Furthermore, for the clearing of the Text, the Apostle meeteth with a questiō which might be moued: the question is this. Thou *Paul* sayest, that as many as are led by the spirit of God, they are the children of God: but how shall wee know that we are led by the spirit of god? *S. Paul* answereth; you shall know it thus: namely, *if you haue the spirit of adoption, crying in your hearts Abba, that is Father,*

Father, for *the spirit beareth witnes to our spirits that wee are the children of God*. The words conteine in them two parts, the first is an introduction into saluation, in these words, *Yee haue not receaued the spirit of bondage to feare againe*: the second is the certainty of saluation, in the words following. In the introduction, two things are layed down, first the worker of it; namely the *spirit*: secondly the introduction it selfe, *feare*: by *spirit* indeed is meant the worke of the spirit, by a Metonymy: yet this troop leadeth vs to the author of the work: and here may we see how to answer a cauill against the diety of the holy Ghost: thus do some dispute, that which is a gift is no person, but the spirit is a gift, *ergo* it is no person. I answer the word *spirit* is sometimes put for the gifts of the spirit, and so

indeed the word signifieth a gift, but properly the holy Ghost is a person.

In the second part of the Text, namely the certainty of saluation, these things are to be considered. First the author, namely the *spirit* of God.

By *spirit* is also ment a gift of the *spirit*, yet as I sayed before, the word leadeth vs to the Authour. Secondly the worke it selfe *adoption*, which necessarily implyeth faith, for by faith we are the children of God, as wee shall heare this *adoption* is declared by the property or effect of it, namely calling God our father : Thirdly the certainty it selfe is to be considered, *The spirit beareth witnes to our spirits that we are the children of God* and thus is the text cleerely opened.

Now then first the introduction is to be handled, *ye haue not receaued the spirit of bondage to feare againe.* Heere it
may

may be demaunded, first how feare can be a worke of the spirit of God, seeing it is a naturall thing to feare hell. Naturall workes are not the works of the *spirit*, the feare of hel is naturall, for to feare euill is natural. I answered first, that all men by nature do not feare hell: & where as it said that to feare euill is a naturall thing, it is true if it be visible, and present or imminent. Excellently writeth *Barnard* in his Sermon, *de primordijs, oneramus asinus et satigamus laboribus plurimis, et non curat que asinus est, at si in ignem impellere si in seneam precipitare velis, canet quantum potest quia vitam diligit et mortem timet &c.* Men loade their asses and weary them with many burthens, they care not because they are asses, but if you thrust them into the fire or into a ditch, then doe they take heed as-

much as they can, because they loue their liues and feare death: but man is more insensible then the bruite beast, for he feareth not hell. thus farre *Barnard*. Secondly I answered that the feare of hell, if it tendeth to the detestation of sinne, and to the forsaking of it, is the gift of Gods spirit, neither is it a meere naturall thing.

Againe, it may be demaunded, how can this feare be a work of gods spirit, seeing slavish feare is not good, but euill? doth the spirit of God worke euill things? I answered, as it is the worke of Gods spirit, it is not euill, for in the wicked it is a iust punishment for their sinnes, and euery iust punishment is good, as it is in the godly: it is a præparation to repentance; it is then euill, as it is our owne worke: take an example
to

to illustrate this point. The workes of the heathen as iustice and continency were Gods giftes, yet as they were in the heathen, they were sins because as *Augustine* speaketh *Lib. 4. Con, Iuly Chap. 3. Pura dei dona cordis sui pollutione contaminant*, they doe defile the pure giftes of God, by the pollution of their owne hartes. These doubts being answered, I come now to the doctrines: hence we learne what the Ministers of God, and disposers of his secrets, should Preach, in the first place, namely the Law: *Ye haue not receiued the spirite of bondage* saith Saint Paul *to feare*, the spirite is so called because by the preaching of the law it Worketh feare. Ministers are indeed preachers of the Gospell, but not onely the Gospell, they must also preach the Law. The Law is a Schoole-

Schoole-maister vnto Christ, and as it were an introduction vnto saluation: *Paul Acts. 25. Chap. 25. verse.* reasoned with *Fælix* of righteousness, temperance, and iudgement to come. Saint *Iohn* the Baptist, in the third of *Mathew* preached thus, *Now is the axe put to the roote of the tree, and O generation of Vipers, who hath forewarned you to fly from the wrath to come ?* Our Sauour Christ also saith, *that repentance must be preached to all nations. Luk. 24 Chap. 47. v.* here then is reprobued the perversenes of auditours in these daies, they cannot endure to heare the preaching of the lawe, they cry for nothing but the gospel, the gospel, *Mira hominis, cecitas, extolli cupit vt ruat grauius metuit humiliari, ne exaltetur,* wonderfull is the blindnes of man, he desireth to be exalted that he

he may haue the greater fall: he feareth to be humbled, least he should be exalted: moe perish through the sweete promises of the gospell, then through the terrible threatnings of the law. The sacrifices of the lawe must first be slaine, before they could be sacrificed; so must the soule first be slaine and wounded by the preaching of the Law, before it can be a sacrifice vnto almighty God. Come saith the Prophet *Hose*. Chap. 6. ve. 1. *Let vs returne to the Lord, for hee hath spoyled, and hee will heale vs, hee hath wounded vs, and hee wil binde vs vp,* wherefore I beseech thee (Christian reader) let me speake to thee a litle: wast thou euer wounded in thy soule, for thy sinne? hast thou bin at the pit of hell for thine offences? then wilt thou euer dread to sinne after, for a burnt child will dread

dread and feare the fire : and this is the cause indeede why men breake forth into all sinne, the want of humiliation . Secondly heere is reproved the teaching of many Preachers preaching onely the gospel : had these men euer bene wounded in soule, would they not labour to wound others also, that they might be comforted ? Excellently writeth *Bernard* 59. serm. in can. *Illius doctōris libenter audio vocem, qui non sibi plausum, sed mihi plauctum monet*, I would faine hear that teacher which getteth not applause to himselfe, but causeth me to mourne : and well writeth *Hierom* to *Nepotian*, *Lacrime Auditorum, laudes tuæ sunt*, the auditors teares are thy commendations. He that by preaching the law woundeth the soule, he by Gods grace shall by preaching the gospel heale the

the soule. Say vnto the Prophets
saith the Lord, *Ezec. 13. Cha. 11. ve.*
which dawb the wall with vntempered
morter, that it shall fall, for there shall
come a great showre, and I will send hail-
stones, which shall cause it to fall, and a
stormy winde shall breake it. But why
should I follow this poynt of prea-
ching the Law any further? it is iust
with God to send people such daw-
bing Preachers, because they loue
to be flattered in their finnes: like
people like priest: Euen as at visitati-
ons, Church wardens and Sidemen
present *omnia bene* all well, when in
truth nothing almost is well: so doe
Preachers cry all well, when in the
sight of God little is well: and this I
feare is a signe of Gods wrath to
come vpon vs. Before the captiuity
of the Iewes, the Lord sent them
false Prophets, crying *peace, peace,*
when

when there was no peace: so now doth he send teachers, crying all is well, all is well, whereas there are fearefull sinnes raigning amongst men. The Lord grant vs some *Michaels*, who are full of the spirit of the Lord, and of iudgement, and of strength, to declare vnto *Iacob* his transgression, and to *Israel* his sinne, that might be not vnto vs for a vision, and darkenes be not vnto vs for a diuination.

Secondly, hence we learne a difference betwixt the law and the Gospel: the law worketh feare, the gospel comforteth. *Bellarmino* answereth *lib. 4. de iustifi* cap. 2. that this place sheweth a difference betwixt the old testament and the new, I answer that this cannot stand, for the fathers in the olde testament were the children of God by adoption, as well

wel as we in the new testament. *Abraham*, *David* and the rest serued the Lord, not onely with a seruile feare but also with loue. Secondly, in the new testament, Christians (as this Text plainly sheweth, haue first feare wrought in them, before they haue the spirit of adoption. Thirdly he falsifieth the state of the question betwixt them and vs, for he saith that by the gospell he meaneth the doctrine of Christ, and his Apostles, as if Christ and his Apostles preached only the gospell: they preached also the law as euery man may know. And againe, *Moses* & the Prophets, preached not onely the law but also the gospell. *The seed of the woman shall breake the Serpents head.* 3. of Genesis, *Moses* his principal office indeed was to publish the law, but not onely, & so Christ his principall office was to pub-

publish the gospell, but not onely the gospell, for he purged the lawe from the corrupt glosses of the Pharises. But here a maine argument of *Bellarmino* is to be answered. In the Creed there is an article of Christ his comming to iudgement, *I beleue that Christ shall come to iudge the quicke and the dead*, now the comming of Christ vnto iudgement is feareful and terrible, & the Creed is but a summe of the gospell, therefore the gospel terrifieth also. I answer that the article of Christ his coming to iudgement as it is put in the Creed, conteyneth not terrour but comfort; for we beleue that he shall be our iudge, that is our Sauour: thus then I returne the argument. The Creede is a brief and summe of the gospell, but in it is conteyned onely matter of comfort to the beleeuers, *ergo* the gospell is a doctrine

doctrine of comfort. For the further manifesting of this answer, and argument, it may seeme strange, that there is no article of euerlasting death. In the Creede there is an article of life euerlasting, but none of euerlasting death. What is the cause of this? surely this is the cause, because in the Creede those things are set downe onely which serue for the comfort of the godly. To proceede a little in this difference, betwixt the law and the gospel, the very name of the gospel implyeth comfort; for it signifieth glad tydings: the Angell in the second of *Luke* and tenth verse saith, *Behold I bring you tydings of great ioy that shall be to all the people: that is, that vnto you is borne this day in the City of David a Saviour, which is Christ the Lord.* To this argument *Bellarmino* answereth, that the name is imposed
to

to signifie onely the principall office of the goſpell. As a key in the latine tongue is called *clauis* of ſhutting, yet doth it not onely ſhut but alſo open. I anſwere that we know by experience this to be true, of a key, but we find no ſuch thing in the goſpell properly. No ſaith *Bellarmino*, doth not the goſpell preach anger and wrath, to thoſe that doe not beleeuẽ, and to thoſe that repent not? I anſwere, this is by a neceſſary conſequent, for the tenour of the goſpell is this, *he that beleeueth ſhall be ſaued*: hence by a conſequent is the contrary deduced, *he that beleeueth not ſhall be condemned*: thus this poynt of difference betwixt the law and the goſpell is made cleare. I will not follow any other differences ſet downe by our godly diuines, onely I will proue this difference out of *Bellarmino* himſelfe, in the fourth chap-

chapter of the same booke, thus he writeth: *lex Moſeos eſt lex timoris. &c.* the law of *Moſes* is a law of feare and ſeruitude: the goſpell is a law of loue and liberty. What is this but that which we teach? and this hee proueth by this place of ſcripture, out of the fourth of the *Galla.* and 24 verſe, *for theſe mothers are the two teſtaments, the one which is Agar of Mount Sinay, which gendreth vnto bondage &c.* ſeeing then the aduerſary himſelfe hath confirmed this difference, let vs euer retaine the ſame: the law terrifieth, the goſpell cōforteth: & indeed needs muſt it be ſo, for this is the heauy ſentence of the law, *Cursed is euery one that continueth not in al things which are written in the booke of the law to doe them,* ſo that if a man breaketh the law but once in all his life, he is ſubiect to the curſe: The uſe of

this doctrine is to disclaime saluation by the law, and to flye onely to Christ. For who is it that sinneth not daily? euery day doth a man breake the lawe, and no man can fulfill the same. This the Apostle taketh for graunted. *Galla. 3. chap. 10. ve. For as many as are vnder the workes of the law are vnder the curse: for it is written Cursed &c.* Thus is the Apostles argument to be framed. They which cannot fulfill the law are vnder the curse, but no man can fulfill the law *ergo* euery man by the sentence of the law is vnder the curse. And if this had not bene the Apostles assumption, and if he had not taken it for granted, then might the *Galathians* haue replyed, we can fulfill the law, therefore we are not vnder the curse. To this argument *Bellarmino*, in his fourth booke of iustification
and

and 14. chapter, answereth, that this is not the assumption: no man can keepethelawe, but no man can by his owne strength, & without faith and grace, keepe the whole law. As if this had ben the question betwixt *Paul* and the *Galathians*, whether a man can keep the law without faith and grace, or no. The *Galathians* had giuen their names to Christ, and did they now seeke for saluation without Christ? No, they ioyned workes to Christ as it is euident, because they vrged the ceremonies: to make it plaine; the *Galathians* were not Iewes, but Gentiles: yet would they haue obserued the ceremonies as necessary to saluation: if they had made an vtter apostacy from Christ, they would neuer haue vrged Gods ordinances. Againe, thus doth the Apostle dispute, if we are iustified

by the lawe, then Christ dyed in vaine; but Christ dyed not in vaine, *ergo* we are not iustified by the lawe. If the *Galathians* had vtterly renounced Christ, then had it ben no absurdity for thē to haue held that Christ dyed in vaine, except then we will say that the Apostle obiected to his aduersaries, an absurdity which they counted none, we must say that they excluded not Christ, but ioyned the law with him. *Eusebius* in his first booke *de demon. Euang.* hath these wordes *ἀδύνατα &c.* *Moses* his law is impossible for all men: when then men seek for saluation by the law, which no man can perfectly keepe, and which gendereth feare, no maruell though they haue no certainty of their saluation, but are in perpetuall anpiety and perplexity of minde, but of the certainty of saluation

tion hereafter. Now I proceede to the second part.

Ye haue receaued the spirit of adoption, whereby we cry Abba, that is father.

Hence first we learne, that sauing repentance is wrought by the gospell, not by the lawe: if by repentance men vnderstand legall contrition, then is it indeed the effect of the law; but if they vnderstand sauing repentance, then is it the worke of the gospell, for the gospell begetteth faith, and without faith as there is no saluation, so is there no repentance. to proue this by other arguments is needles, seeing this text is so cleare: hence then let Preachers learne, not onely to publish the lawe but also the gospell: for the gospell is the power of God to saluation, to eue-ry one that beleeueth. *Ita dicere debet pradicator, &c.* A Preacher must so

speake that he may teach, that hee may delight, and that he may moue men. Now delight men he shall by preaching the glad tydings of the gospell: for euen as it is with malefactors adiudged to grieuous torments, nothing can be more pleasant then to heare of a pardon: so to men that are accursed and damned for their sinnes, nothing can be more sweet, then to heare of a pardon, purchased by Iesus Christ. Againe, heere may wee learne that God giueth not sufficient grace to euery man to come to saluation, for he giueth not his gospell to euery particular man: without the gospel there can be ordinarily no saluation, and shall we thinke that God which will not giue the lesse will the greater? to this argument *Bellarmino* answereth *lib. 2. de gra. & lib. arb cap. 8* that

that it proueth not, that euery man hath not sufficient grace to be conuerted, but onely that he hath it not immediately: for a man by the creatures may know, that there is a God, and that he is a rewarder to those that seeke him, and so he may be stirred vp to pray, and to giue almes, & so come to a greater reue-lation and measure of faith: He gi- ueth an example of *Cornelius*, who did thus. I answer that this exam- ple is absurdly applyed, for *Cornelius* was a Christian, as *Peter Lumbard* himselfe teacheth: he did not know that Christ was come, but he belee- ued in Christ to come. Now where as he saith a man may pray to God being an Infidell, and so come to a greater measure of faith: I answer, where hath God promised to heare the prayers of Infidels? he that will
be

be heard, must pray in Christ Iesus, otherwise he hath no assurance to be heard: and if it had bene thus, then no doubt there had beene alwaies a Church among the gentiles, for it is no way probable, that all would haue reiected sufficient grace. This teacheth all men to lay their hands on their mouthes, and to be silent in Gods secrets. *Woe unto thee, Chorazin: Woe unto thee Bethsaida: (saith our Sauour Christ) for if the great workes which were done in you had bene done in Tirus and Sidon, they had repented long agoe in Sackcloth and ashes. Mat. 11. chap. 22. verse.*

A marueilous thing that God should giue some men the meanes of saluation, and they repent not, and deny other the same meanes which would haue repented. It is so
 O Father, because thy good pleasure
 is

is such. Excellently writeth *Hierom*
ad Clesipon, *O homo quis tu es qui respon-*
deas Deo? O man what art thou that
shouldest answere God? shall the
clay say to the Potter, why hast thou
made me so? object vnto God a
greater reproch, how the mercifull
and pittifull God, from *Adam* vnto
the comming of Christ, suffered all
the gentiles to perrish thorough the
ignorance of the law & commaun-
dements of God. Would *Hierome*
haue thus written if sufficient grace
had bene giuen to all men? Nay if
it had not bene a great mistery and
secret, that God should not offer his
word to the gentiles? wherefore
let vs adore this point of religion,
and not curiously search into the
same, least we perrish. And so I pro-
ceed to another obseruation, name-
ly, that no man though he haue the
out-

outward ministry of the word, can beleeue, except he hath the inward operation of the spirit ioyned with the same: for saith *St. Paul, Ye haue receaued the spirit of adoption.* because this is a worke of the spirit to giue the grace of adoption: the contrary to this doctrine was held by *Pelagius*, and it hath deceaued many learned men: but let vs know that our Sauour Christ saith in the 6. cha. of the gospel by Saint *Iohn*, that *No man can come to me, except the father which sent me draw him.* where we must obserue & mark that our Sauour saith not, *that no man doth come*, but that *no man can come*, for some might haue sayed, no man in deed doth come without speciall grace, but yet hee may come: now to come vnto Christ is nothing else but to beleeue in him, as he himselfe doth expound it

it in the same chapter. Hence thus I conclude, if to come vnto Christ, be to beleue in him, as he himselfe doth expound it, and no man can come except he be drawne of the father, certainly no man can be- lieue, except he be drawne of the Father. This drawing is not onely by outward preaching, but by inward perswasion: for our Sauour had taught the *Capernaïtes*, yet were they not drawne vnto him. I will not vse any moe arguments from holy scripture, onely I will adioyne the testimony of the *Aranſican* Councel, Can. 7. *Si quis per naturæ vigorem. &c.* If any man doth auouch, that by the strength of nature, a man may cōsent to preaching without the illumination of the holy ghost, he is deceaued with an hereticall spirit. The vse of this doctrine is to teach the minister
to

to pray, that God would ioyne the operation of his spirit, with the outward preaching of the word, or else he is not to looke for a blessing: yea to teach the people also to pray, otherwise they may heare to their greater damnation. Now I will handle the principall thing intended, namely *the certainty of salvation*: in which I obserue 3. things, the Authour the *spirit*: secondly the worke *adoption*, thirdly the certainty it selfe, *the spirit beareth witnes to our spirits*: of these ioyntly together. First let vs see what is the worke of the *spirit*, which proueth this certainty? in a word it is faith, for faith maketh vs the children of God by *adoption*: this is proued out of the first chapter of the gospell of Saint *Iohn*, and 12. verse, where it is thus written, *As many as receaued him, to them*

them he gaue power to be the sonnes of God, euen to them that beleue in his name. Hence I thus conclude, beleeuers are the children of God, as they are born of God, but beleeuers as they beleue are borne of God, *ergo* beleeuers as they beleue are the children of God. Againe, in the 3. of the *Galla.* and 26. ve. thus it is written, *Ye are all the sonnes of God by faith in Christ Iesus.* In the third of the *Ephesi.* also it is sayed, *That Christ dwelleth in our hearts by faith.* Hence it is plaine that charity dooth not make vs the children of God by *adop-tiō*, but faith: Indeed charity is neuer seuered from this iustifying faith, yet are they to be distinguished, and the vse of these graces is not to bee confounded: charity is an argument of our *adoption* but not the propper cause: for faith Saint *Iohn*, 1. Epistle 3. chap.

3. chapter. 14. verse. *We know that we are translated from death to life, because we loue the bretheren.* He doth not say we are translated from death to life in that we loue the bretheren, (for eternall life is the gift of God) but we know that we are translated from death to life: charity then is a sure argument and token that we are the children of God, but not the proper instrument of our adoption. After the scriptures let *Bernard* speake, in his first sermon of the Anuntiation. *Porro hoc testimonium in tribus consistere credo.* I beleue (saith he) that the testimony of a good conscience consisteth in three things: First thou must beleue, that thou canst not haue the pardon of thy sinnes but by the mercy of God: secondly thou must beleue that thou canst haue no good worke except God giueth it thee:

thee: thirdly that thou canst not deserue heauen by any workes. But saith he, all these are not sufficient, they are the beginning & foundation of faith, for thou must also belecue that thy sinnes are forgiven thee, & this is the testimony which the spirit giueth in our hearts, saying, *Thy sinnes are forgiven thee: Chrysostome* also is worthy to be heard, in his second booke *de compunctione cordis*. thus he writeth, *Hic est affectus serui fidelis*. this is the affection of a faithfull seruant, that he take the benefits of his Master, which are performed generally for all men, as peculiar to himself: this did *Paul*, who made the death of Christ peculiar to himselfe, saying *In that I liue I liue by faith in Christ, who gaue himselfe for me*. And vpon this Text he hath these words, *Quum autem spiritus testatur,*
que

qua laudem restat ambiguitas. Seeing the spirit doth beare witnes, what doubting doth there remaine? Before I come to *Bellarmino* his answer to the second place of *Chrysostome*, I will set downe his answer to the place of holy scripture. His answer is two-fold. First he answereth that the latine bookes read, *The spirit giueth witnes to our spirits*, but the greek *the spirit together witnesseth with our spirits*: according to the first reading he answereth, that the spirit beareth witnes to our spirits, onely by a coniecturall peace. I answer that the latine edition is not to be regarded against the authority of greek copies: we professe to follow the greek not the latine. Wherefore let vs examine his second answer, which is, that the testimonye of the spirit is nothing but prayer, *where-*

whereby we cry *Abba father*, for that is Gods testimony and ours: ours because we pray, gods because he moueth vs to pray: but we knowe not that it is the spirit that moueth vs to pray, when we say *Abba father*, but onely by coniectures: for many heretiques call God father. I answered that the testimony of Gods spirit as I haue proued, is faith, & thus I dispute: that which maketh vs Gods children by *adoption*, is faith & not prayer: but this testimony maketh vs Gods children by *adoption*, *ergo* it is faith and not prayer. Indeed wherefoeuer this faith is to be found, there is prayer vnto God, for the graces of God cannot bee seuered from faith. Now whereas he saith that we cannot know whether it is the spirit that teacheth vs to pray or no, but onely by coniecture; I answered

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swere it is false, for although many hipocrites and heretiques call God father, yet as it is, *Cor. 1. Epist. 2. Ch. 12. verse. We have not receaved the spirit of the world, but the spirit which is of God that we might know the things that are giuen to vs of God.* And indeed the hipocrites and heretiques call God father falsely: to returne his argument thus I reason. They which truly call God father are certaine of their saluation; but right Christians call God truly father, *ergo* they are certaine of their saluation. To the testimony of *Chrisostome*, he aunswereth, that al men that cal God father do not call him so as they ought: as if this were the question, whether that all that call God father, call him so in truth? this is the question, What is the testimony of Gods spirit, and whether it be not certain or
no.

no. But some men call God father falsely, I answere, this doth not hinder, but that the children of God call him so truly.

Hauiing thus cleered this portion of holy scripture, I need not adioyne any other, seeing this is so pregnant & vnanswerable. I cōclude the point thus: the testimony of the spirit is most certaine, but true Christians haue the testimony of Gods spirit, *ergo* they are certaine of their saluation: now least the wicked and prophane men should challenge this testimony, we must know that where-soeuer it is, there is praier vnto God, and by consequent a holy life; for by prayer we come vnto God, and so are made like vnto him: and in this prayer marke the nature of it, it is zealous prayer, for saith the scripture, we cry vnto God. *O Lord* (saith

*David Cii. psalme) heare my prayer
& let my cry come vnto thee:* declaring
that in our prayers we must liuely
feele that which we desire, and sted-
fastly belecue to obteyne, and be
zealous and feruent in our prayers :
this plainly sheweth, that many de-
ceiue themselves, for they sildome
or neuer pray, and if they pray, their
prayers are but cold, & lip-labour,
they neuer come from the hart: and
indeed if men did continually, hear-
tily and zealously pray vnto God a-
gainst sinne, as couetousnes, drun-
kennes, pride, and other sins; could
they liue in them? if they did also
pray thus for his grace, as for pati-
ence, loue, humility and other ver-
tues, should they not obteine them?
Wherefore I beseech thee, Christi-
an reader, pray continually, and zea-
lously, otherwise thou canst not say
that

that thou hast the spirit of God : if thou dost thus pray, then shall thy soule be adorned with all graces; as humility, loue, patience and meeknes: for as wheresoeuer the king goeth, there goeth the court, so wheresoeuer prayer is, there is the Court of Gods graces. Many daughters haue done excellently well, but faithfull prayer surpasseth them all. Now I come to the vse of the doctrine, which is to perswade al men to be true Christians, for a Christian life is the most comfortable life that can be; what greater comfort can any man haue, then to be assured of Gods fauour? in health, in wealth, in sicknes, in pouerty, within doores, without doores, to die in the fauour of God; in the certainty of saluation, what a solace is this? I beseech thee (gentle Reader) deceaue not thy
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selfe in this certainty, for if thou hast it, thou must first be humbled, as this Text is plaine; the way to heauen is by hell, the way to exaltation is by humiliation, the way to life is by death: when thou art thus humbled then God by the Gospel worketh in thee faith, which is not vaine presumption, nor carnall security, because it perswadeth thee of the fauour of God, not by carnall reasons taken from thy workes, or thy worthines, but by reasons taken from the grace of God, and his mercy.

Secondly, this perswasion is effectual, presumption is a dead thing for he that is perswaded that he is in the fauour of God, and reconciled vnto him, will loue him, feare him, put his confidence in him, and call vpon him: yea obey him in al his commaundements. The loue of
God

God constraineth vs to loue him againe, because if we iudge that one dyed for all, then are wee all dead. 2. Cor. 5. Chapter. 14. verse. Reioyce then O thou afflicted and tossed with tempest, that hast had no comfort, for being certaine of thy saluation, the Lord hath layed thy stones with the Carbuncle, and thy foundations with the Saphires: but tremble thou O man, that sayest that thou neuer didst cal thy saluation into question: for this is a signe that thou wast neuer humbled, & therefore that thou art not in sound comfort; for sound solace hath had humiliation going before. To conclude, good Christian praise the Lord, and let all that is within thee praise his holy name. My' soule praise thou the Lord, and forget not not all his benefits, which forgineth all thine iniquity, and bea-

The certainty of Saluation

healeth all thine infirmities, which
redeemeth thy life from the graue,
and crowneth thee with mercy and
compassion. Reioyce not in the
world and in worldly things,
but rather that thy name
is written in the book
of Life.





Psalme 14. 1. verse.

The foole hath sayed in his heart there is no God, they haue corrupted and done an abominable worke, there is none that doth good.

His verse conteyneth in it two things: the first is a proposition, in these wordes, *The foole hath sayed in his heart there is no God*: the second is the practise of this proposition, *they haue corrupted and done abominable workes &c.*

Touching the proposition, two things are likewise to be handled: first the title that is giue to a sinner in the word

word *foale*, for by *foale* is meant a sinner. Secondly his opinion is to bee handled, *there is no God*, not that he denieth the essence of God, but because he faineth to himselfe a God of mercy onely not of iustice: the word *Elohim* is thought properly to signify a iudge or magistrate. Touching his practise, it is noted first to be *corrupt*, like vnto corrupt flesh: secondly it is *abominable*, and loathsome: thirdly it is destitute of all goodnes.

For the futther handling of the word *foale*, the scripture noteth foure sorts of *fooles*. The first is *pethi* the credulous *foole*. *Prove. 14. cha. 15. ve* *The foolish will beleewe euery thing, but the prudent will consider his steps.* The second is *Cesil* the ignorant *foole*, *Pro. 26. 12. verse.* *Seest thou a man wise in his owne conceit, there is more hope of a*
foole

foole then of him. The third is *Euill* a *foole* possessed with erroneous opinions. The fourth is *Nabal* a flagitious *foole*, as may be seene in the 13. Cha. of the 1. of *Sam.* where *Amnon* enty-
cing *Tamar* to lye with him, *Tamar*
aunswereth, *Commit not this folly:* and
again, *Thou shalt be as one of the fooles*
in Israel, that is, a lewde, flagitious
and wicked person.

Thus then we see that the sinner
is called a *foole*, and very fitly, for
first is it not the property of a *foole*, to
play with those things that are hurt-
full to him, and which endanger
his life? so doth the sinner, he play-
eth with sinne which endangereth
him of hell fire. *Prou. 10. chap. 23. ve.*
It is a pastime to a foole to doe wickedly,
but wisdom is understanding to a man.
and again, *Proue. 14. 19. ver.* if the
place be rightly translated, *The foole*
ma-

maketh a mocke of sinne, but among the righteous there is fauour : we see how many men do account it but a tricke of youth to commit whoredome: how it is a pleasure to the also to be drunken, yea the prophaning of the sabboth, lying & coufening are the recreations and delights of men. Fitly then hath the holy ghost giuen the name of a *foole* to a sinner, who playeth with sinne, which one day (without repentance) will bring him to hell.

The second property of a *foole* is to esteeme as well of trifles as of precious Iewels: a counter is as good to a *foole* as a pearle: so doth the sinner, he esteemeth trifles better then wholesome admonitions: take an ensample in a proude person, who more esteemeth to be in a new fashion, then to heare a sermon: yea the
tyres

tyres of their heads, their rings and mufflers, are more pretious then Christ Iesus: they will spare no cost to purchase these toyes, but they wil not be at any charge to maintain the ministerie of the word, *But blessed is the man that findeth wisdom, and the man that getteth understanding, for the marchandise thereof is better then the morchandise of siluer, and the gaine thereof is better then gold, yea it is more pretious then pearles, and all thinges that thou canst desire are not to bee compared to this: Prouerbs 3. Chapter 13. verse.* The third property of a foole is not to regard the time to come, but to respect the time present: *Istuc est sapere, non quod ante pedes, &c.* This is to haue wisdom, not to looke onely to these things that are before vs, but also to foresee things that are to come.

come. *Prou. 22. chap. 3. ve. A prudent man seeth the plague & hideth himselfe, but the foolish goe on still and are punished.* Doth the sinner respect the time to come? is not the life to come altogether out of his thoughts? *When a wicked man dyeth his hope perri- sheth, and the hope of the vniust shall pe- rish. Prou. 11. chap. 7. ve.* This is the nature of a wicked man to per- swade himself that euil is farr from him: *Amos. 6. chap. 3. verse. Woe un- to them that put farr away the euil day, & approach to the seat of iniquity:* In the 12. chap: of *Ezech. 22. ve.* the Israe- lites had a prouerb, *The daies are pro- longed, and all visions faile:* yea as it is in the 28. of *Esay. 15. verse. They haue made a couenant with death & with hel, they are at agreement:* by all which places it is euident, that the sinner regardeth not the time to come, and there-

therefore argueth himselfe to bee a
foole.

The fourth property of a *foole* is to see another mans faults, and not his owne: hence is it that the *foole* waxeth proud, *Prov. 14. cha. 3. ver.* *In the mouth of the foolish is the rod of pride.* so is it with the sinner, he spieth other mens faults but seeth not his own. Examples hereof are plentiful: consider the Pharises, how they were alway carping at the disciples of Christ, when they should haue looked into their owne liues: the enuious man also obserueth his aduersaries waies to entrappe him; of which thing *Dauid* often complaineth. An enemy in the Hebrew tongue is called *Shorer*, of the roote which signifieth to spye, because he spieth his aduersary to do him hurt, *They gather together, and keepe themselves*

selues close, they marke my steps because they lay waite for my soule, saith David, 56. Psalme. and 6. ver. On the contrary, a wise man obserueth his own waies. The wise man is like vnto the good hufwife, which keepeth her owne house & gaddeth not abroad. Si vis apparere sanctus, saith one, esto circa vitam &c. If thou wilt be holy, be austere about thine owne life, but kinde about other mens liues, for a man shal haue busines enough in reforming his owne life.

The fift property of a *foole* is to striue with his superiour. In *Paul* the 8. chap. and 1. ve. this counsell is giuen, *Striue not with a mighty man lest thou fall into his hands. Sapientis est* saith *Tully* in his 9. booke of *Epist.* & 16. *Epistle. ne quid temere &c.* It is the property of a wise man, neither to speake nor to doe any thing against

gainst the mighty: doth not the sinner then shew himselfe a *foole*, who both speaketh against God and contendeth with him also? but as the Apostle speaketh, *Doe we prouoke the Lord to anger? are we stronger then he?* 1. Cor. 10. cha. 22. ver. Certainly the sinner prouoketh the Lord to anger, & fighteth with God, but let him know that it is hard for him to kicke against prickles, it is hard to spurne against God. Humble your selues therefore ye foolish sinners, vnder the mighty hand of God that ye may be exalted, for *God resisteth the proud and giueth grace to the humble.* Call to mind the end of *Iulian* the Appostata, who contending with God, at the last cryed, *uicisti Galilee uicisti*, thou Galilean thou hast gotten the victory.

The sixt property of a *foole* is, not

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to try a matter by counsell, but by armes and weapons : *Consilio prius omnia, &c.* It becommeth a wise man to try all things by counsel and aduise, before he cometh to armes and weapons. Now a *foole* practiseth the contrary, a word and a blowe with him, for he is destitute of patience. Douthlesse saith *Iob* Cha. 5. 2. v. *Anger killeth the foolish, and enuy slaieth the Ideot.* And *Prou.* 14. chapt. 17. ver. *He that is hasty to anger committeth folly and a busy body is hated.* also *Proue.* 27 3. verse. *A stone is heavy and the sand weighty, but a fooles wrath is heavier then them both.* And thus much touching the properties of a *foole*, which being layed together, plainly proue the sinner to be fitly so called. Now I come to his opinion; he thinketh *there is no God* : not that he denieth the essence of God, but because as I
sawed

sayed, he faineth a God of meere
 mercy, perswading himselfe that
 sinners shal escape vnpunished. This
 then is the thought of the *foole*: God
 is mercifull, I may sinne, and yet I
 shall escape from danger: to this
 scripture and interpretation, agree
 many other places. Psalme 10.4.ve.
*The wicked is so proud that he seeketh not
 for God: he thinketh alwaies there is no
 God. His waies alwaies prosper: Thy iudg-
 ments are hie aboue his sight: therefore
 defieth hee all his enemies.* Let vs ob-
 serue heere why the wicked sayeth
there is no God, because he denieth
 the iudgements of God, still he fai-
 neth a God of meere mercy: this is
 more plaine in the 12. verse, *He hath
 sayed in his heart God hath forgotten: he
 hideth away his face and will neuer see.*
 And in the 13. verse, *God will not re-
 gard.* And this is the very atheisme of

this age. God is mercifull, therefore I may securely sinne, but let them know that *All the paths of the Lord are mercy and truth vnto such as keepe his couenant and his testimonies.* 25. psalm 10. verse. His temporall mercies the wicked indeed enioy, but his eternall mercies they shall neuer enioy. And heere may we obserue that the scriptures are inspired of God, for they set downe the thoughts of our hearts, which are knowne onely to God. There is no naturall man but must acknowledge, that thus doth he conceaue of God, namely he denieth his iustice, and standeth onely vpon his mercy; which in truth is to deny God. Excellently writeth *Augustine* in his 3. Epistle, *Scriptura quasi amicus &c.* the scripture like vnto a familiar friend, without all painting, speaketh vnto the heart of the vnlear-

vnlearned, and learned. This argument is sufficient to iustify the scriptures if there were no other: yet for the further satisfying of the sinfull soule, I wil adioyne other arguments.

The first is taken from prophane writers, who report the same things that are in the holy scriptures: first the fall of the Angells is mencioned by *Plutarch* in his booke of Vsury, in these words: *Vagantur tanquam Empedocle* &c. They wander like Empedocles his deuills, cast from heauen by the anger of God. The same *Plutarch* also maketh mention of the Doue which *Noe* sent out of the Ark in his booke of this argument, whether that beasts in the sea or in the earth haue greater wisdom? *Proeditum est* (saith he) *columbam Pencalion*, &c. It is deliuered, that the Doue sent out of the Arke, did signifie to

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Deauca-

Deucalion, the waters when it went in, and faire weather when it went out. *Beltasars* feast also recorded in the 5. of *Daniel*, is deliuered by *Zenophon* in his 7. booke of *Cyrus* institution, in these words *ὁ Ἀλεξάνδρος &c.* that is *Cyrus*, when he heard of such a feast in Babilon, in which the Babilonians did eat and drinke all night, stopped vp the ditches, &c. who listeth may read there the whole history.

Touching *Zenacherib*, whome the scriptures doe mention, *Herodotus* also in his second booke of histories sayeth, that hee standeth in *Vulcans* Temple, with these letters, *in me quis intuens pius esto* he that looketh vpon me let him be godly. Of *Moses* and the Iewes let *Iustine* his 36 booke be read: in which let vs obserue this famous lye, that he sayeth, they were driuen

driven out of Ægypt because of the scab, which Iye is also mentioned by *Tacitus* in his 5. booke of histories. *Piodorus Syculus* maketh mencion of the Iewes circumcision. I might be very long in the argument of the old testament, but I referre the Reader to *Eusebius* his 9. booke of the preparation of the gospel, and so I come to the history of the new testament. The murthering of the infants by *Herod* is so famous, that *Macrobius*, in his second booke & fourth chapter, speaking of *Augustus* his iestes, mencioneth this, *Melius est Herodis porcum esse quam filium*. It is better to be *Herods* swine then his son, because he murthered his owne sonne. *Suetonius* in the life of *Nero* 16. C. saith, that *Afflicti supplicijs Christiani genus hominū &c.* The Christians were afflicted vnder *Nero*, a kinde of men of

a new and wicked superstition. *Cornelius Tacitus*, in his 15 booke of histories, hath these words, *Nero questissimis affecit, &c.* Nero did punish those whome the common sort called Christians, with exquisite punishment; the Authour of the name was Christ, who in the raigne of *Tiberius*, by *Pontius Pilate* the deputy was put to death. Let vs now proceede to the Acts of the Apostles, where in the 24. chap. and 25. verse is mention made of *Fælix & Drusilla* his wife: of *Fælix* thus writeth *Tacitus* in his 12 booke of histories, *Fælix Iudææ impositus &c.* *Fælix* set ouer Iudea thought all wickednes lawfull for him: who listeth to reade more may be referred to the fift booke of his histories. Our memorable things I cannot let passe, recorded indeed by no prophane history,

story, but by *Tertullian*, yet serving singularly for this purpose, who in his 5. Chapter of his Apology for Christians, saith in effect that the reason why Christ was not consecrated God of the Emperour, was because of the antient decree, which was that none should bee so consecrated, except he was approved of the Senate of Rome: had it pleased then the Senate of Rome, Christ had bene numbred amongst the Gods: but enough of this argument.

I come to another, taken from the heauenly propheties of scripture, in which poynt I might bee very long, and begin with the prophesie of the calling of the gentiles: *Gene. 9* 27. verse. *God perswade Iapheth that he may dwell in the Tents of Shem, and let Canaan be his servant.* This prophesie

ſie men may ſee fulfilled with their eyes, but I will not follow this prophesie at large.

Memorable is the prophesie in the 1. of Kings, and 13. chapt. 2. verſe. *Behold a childe ſhall be borne unto the houſe of David Iofiah by name.* Memorable likewise is the prophesie of Eſay, 45. chap. and 1. verſe. *Thus ſaith the Lord unto Cyrus his anointed, whoſe right hand I haue holden to ſubdue nations before him, therefore will I weaken the laynes of Kings, and open the dores before him, and the gates ſhall not be ſhut.* But I will for the old teſtament content my ſelfe with the prophesies of Daniel, whoſe prophesie in the 9 cha. concerning the comming of Chriſt is wonderfull, but I will not inſiſt vpon that. Let vs then come to the 11. chap. and 2. verſe. *Now will I ſhew thee the truth: Behold there ſhall ſtand*
up

up yet three Kings in Persia, & the fourth shall be farre richer then them all, and by his riches and by his strength, he shal stirr up all against the Realme of Grecia. Is not this a cleere prophesie of Xerxes, who was called the terror of Greece? To proceede, in the same chap. the 3. v. *A mighty King shall stand up, that shall rule with great dominion, and doe according to his pleasure, & when he shal stand up, his kingdome shall be broken, & shall be deuided into the foure winde of heauen, and not to his posterity nor according to his dominion with which he ruled.* Is not this a plaine prophesie of Alexander, whose kingdome was deuided into foure kingdomes? For Seleucus had Syria, Antigonus Asia, Cassander the kingdome of Macedonia, and Ptolomeus Aegipt, therefore I may conclude with Hierom in his preface to this Prophet. *Porphirij*
impag-

impugnatio testimonium &c. Porphyry his impugning of *Daniel* is a testimony of his truth, because the sayings of this Prophet haue bene found so certaine and of so great credit, that therefore vnbeleeuers haue iudged him, rather to tell things past then to speake of things to come

I leaue the olde testament and proceed to the new: in the 19. of *Luke* and 43. verse. this prophesie is extant, *For the daies shal come vpon thee that thine enemies shall cast a banke about thee and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee, and they shall not leaue one stone vpon another, because thou knowest not the time of thy visitation.* This was fulfilled 40. yeares after the death of Christ, by *Titus* and *Vespasian*, when besides incredible miseries

series of famine and other distresses, there perished eleuen hūdred thousand, & were taken captiues, ninety seauen thousand: the siege beginning in the very same feast and greatest solemnity of Easter, when they put Christ to death. *Eusebius* in his 3. booke of his ecclesiasticall history chap 6. 7. 8 In the 2. of the *Thessa.* 2. chap. and 4 verse, there is a plain prophesie of Antichrist, that he shal be exalted aboue all that is called God: is not this evidently seene in the Pope, who exallteth himselfe aboue the Magistrate, so called of *Lotharius* the Emperour, as *Otho* reporteth in his 3. booke of the acts of *Frederick* and 10. chap. in the pallace of *Lateran*: it was thus written,

*Rex venit antefores prius iurās urbis honores
Post homo sit papa sumit quo dante coronam.*
That is, the king commeth before
the

the gates, first swearing the honour of the Citty, by and by he is made the Popes seruant, ofwhome hee receaueth the Crowne.

What should I recite the prophecies of the Reuelation? I might be infinite in them, but I leaue them: these I hope may suffice to iustifie the holy Scriptures, against all caueling sinfull fooles whatsoeuer; and because the *foole* denieth the iustice of God, it shall not bee amisse to shew Gods righteous iudgements vpon sinners. I begin with persecutors of his Church. *Valens* an Arrian as *Theodoret* reporteth in his 4. book of history, & 36. chap. hyding himselfe, was burnt of the gothes. *Iulian* Vncle to *Iulian* the Appostata, as the same *Theodoret* reporteth. 3. booke 13. cha. dyed with a rottenness of his bowels, and his blasphemous mouth
was

was the passage of his excrements. *Julian* himselfe as is reported by the same Authour, in the 25. cha. of the same booke, being wounded, filled his hands with his blood, and sprinkled it in the ayre, and cryed, thou Galilean hast gotten the victory. *Maxentius* a cruell enemy and bloody persecutor of the Church, as *Eusebius* reporteth in the first booke of the life of *Constantine*, and 32. chapt. was drowned in Tybris. *Maximinus* as the same Authour declareth in the 50. chap. of the same booke, had his bowels eaten vp, with an vlcer and wormes. *Valerian* was taken of the Persians and salted*, or as others say was made a foote-stoole. These examples may suffice to shew Gods iudgements, vpon miserable persecutors of his Church.

Touching false witnesses, *Eusebius*
in

in his 6. booke and 7. chap. hath a worthy history of three, which accused *Narcissus*: one prayed if it were not true that he sayed, he might bee consumed with fire, and so he was: the second prayed that he might be consumed by a disease, and so hee was: the third wished that he might be blinde, if it were not so, and so he was: for seeing the miserable end of the two former, he wept vntill hee was blinde. Gods iudgements vpon swearers are memorable: A certain young gentleman (as Master *Fox* of famous memory reporteth) ryding ouer a bridge, and swearing fearefully, was admonished by one of the company not to doe so; he snuffing at this, sayed, take care for thy winding sheete, take no care for me: still was he admonished, yet did he proceed in his wicked course, and by
and

& by his horse leapt ouer the bridge, and so was he drowned, with these words, horse and man and all to the Deuill: a fearefull end of a swearer. Tremble at this all ye swearers that forget God.

I come to Church-robbers, which haue bene fearefully punished, euen for robbing of Idolatrous temples. *Philomatus*, as *Dyodorus Syculus* in his 16. booke reporteth, being the chief author of taking a Temple by reason of war, cast himself down headlong. *Ornomarchus* another church-robber was hanged vpon a libbet, *Phyllus* the third church robber was tormented with a continuall disease. *Phalacus* the fourth liued a long time in geat dangers and feare: not saith *Diodorus*, that his portion was better then others, but that being tormented a longer time, and made by his

I mi-

p. 155.

misery more famous, might vndergoe the greater calamity. If the Lord punished sacriledge among the heathen, will he not punish the spoyling and robbing of Churches among Christians? Heere by the way let vs learne how to answer the papist, who it may be obiectioneth, some protestants haue bene punished of God for spoyling popish temples, *ergo* their Idolatry is good; be it so, the argument is naught: for men haue bene punished for spoyling of heathenish Temples; doth it therefore followe that heathenish Idolatry is good? nothing lesse, the truth is, the Lord had rather haue an idolatrous seruice then no seruice at all. *Scipio* hauing robbed the Temples at *Tolossa* in France, all those that caryed away any riches to their houses, in one yeare dyed and all his fami-

family. Hence came the prouerbe, *Aurum Tolossanum*: but enough of this argument, Let all men by these examples beware of sacriledge, the fearefull sinne of this age: for what Benefice is not now bought and sold? grieuous is the sinne of simony ioyned with periury and sacriledge, in this light of the gospell. If the heathen could say, that *ob loca sacra prophanata dii irati sunt* God is angry for prophaning of temples, May not we come to see the cause of Gods anger against vs in this land? namely the fearefull prophaning of his church, by sacriledge, simony and periury. I thinke seldom did these sinnes so abound: the patron dealeth with his Clarke as the hoste dealeth with his guest; rise not before thou payest: so come not to my liuing before I am payed. But

I leaue these sacrilegious Patrons, and Simmoniacal periured Clerkes to the iust iudgement of God, who wil one day pay them for these fearfull finnes. I will not prosecute this argument of Gods iudgements any further: I conclude it thus, there are iudgements in the world, therefore there is a righteous iudge of the world: But heere it may be demanded, why God doth punish some sinners in this life, and others escape? I answer with *Augustine* in his first book *de Ciuitate dei.* & 8. cha. *Si nunc omne peccatum manifesta plecteretur pœna, &c.* If God should punish euery sin in this life, nothing should be reserued to the life to come: if he should punish no sinne, his diuine prouidence would not be beleeued. This then is the cause why the Lord punisheth some sinners, and others escape,

escape, Namely, it is as Saint *Paul* speaketh, a token of Gods righteous iudgement to come: and so much of the first part of the Text, namely the proposition. I come now briefly to the practise of the foolish sinner.

They haue corrupt and done abhominable actions, there is none that doth good. Hence we first learne, that the cause of a wicked and bad life, is an erroneous conceit of God, for when they imagine a God of meere mercy, no maruell though they breake forth into all iniquity: So is it in Popery, they conceaued God to be a good old man, and therefore gaue him an Idolatrous seruice; and euen at this day, this is the cause why men liue so lewdly: they thinke that the Lord is like vnto man, and therefore serue him accordingly. In the

In the 50. psalme, the Prophet *Dauid*, noting the hipocrisie, the obstinacy, the impudency, the thefts, the whoredomes, the filthy mouthes, and vntoward affections in the wicked, in the 21. verse, sets downe the cause of all to be this, *Thou thoughtest faith God that I was like thy selfe*, to let vs see the fruites of such as know not the nature of God, but make an Idol of him, and thinke him to be as a man, & a good fellow like vnto themselues. In the 10. psalme *Dauid* likewise first setteth downe, the opinion that the wicked haue of God; then he commeth to his life: *His mouth is full of cursing, deceit and fraud, vnder his tongue is mischief and iniquity*: read the 11. 12. 13. and 14. verses, to shew the fruits of such as conceaue amisse of God. When the Prophet *Isay* chap. 40. 18, & 19. ver. would

would shew the cause of the Iewes Idolatry, he saith that the ignorance of God is the cause thereof, and therefore labouring to draw them from their Idolatry, he doth it by describing vnto them the true God. When the Lord shewed *Ezekiell* the abominations of the auntients of *Israell*, he vsed these words, *Sonne of man, hast not thou seene what the auntients of the house of Israell doe in the darke, euery one in the chamber of his Imagry*, for they say the Lord hath forsaken the earth, to shew that the cause of their iniquity was their fals perswasion & ignorance of God, for they tooke him to be but as a man that could not see them in the darke, and that he was in heauen idle, not meddling with things on the earth. I might shew this poynt in Hæretiques likewise, whome the Lord

Lord hath punished with vitious and filthy lines, because of their vilde and blasphemous Hæresies: but to conclude this obseruation, I beseech euery man to learn to know God out of the pure word of God, and not out of his owne braine and fancies: and so I come to the second and last obseruation, namely that all the actions of the wicked, seeme they neuer so glorious in the world, are sinnes in the sight of God, their prayers and almes are abhominable, *There is none that doth good* saith the Lord, *the sacrifice of the wicked is an abomination to the Lord* saith Salomon, the reason is because the actions of wicked men come from a corrupt fountaine, and are not done after a good manner, neither haue a right end, but I will not insist in this poynt; this should draw all
men

men to hasten to be in Christ Iesus,
for God accepteth no mans actions
but in his Sonne: the Lord therefore
of his infinite goodnes and mercy,
make vs members of his Sonne,
that our actions may be
acceptable vnto
him. *Amen.*



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bet quod soluat.

The poore scholler cryeth & is not heard
because he hath not wherewithall to
to pay.

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Prou. 20. chap. 25. verse.

It is a snare to a man to deuoure a holy thing, and after vowes to enquire.

TO seeke cohærence in Salomons sentences is needeles, seeing they are short sayings and prouerbs, which depend not vsually one vpon another: yet *Aben Ezra* a rabbin, wilhaue this verse to depend vpon the former: *Thus man knoweth not the time of his departure vntill the Lord lead him, and he will put a snare in his departure or waies which shall deuoure a holy thing: but this*

this connexion is idle, the sentence is perfect in it selfe, and therefore needeth not this cohærence. For handling of which sentence, it may be resolved into two propositions; the first is this, *It is a snare to a man to deuoure a holy thing*, actually consecrated to God. The second is this, *It is also a snare to with-hold that which he hath vowed vnto God.*

Touching the first proposition, the taking away of that which is actually consecrated vnto God, is cōpared vnto a snare, euen as birds and beasts are taken in a snare, with the losse of their liues: so are men taken in the snare of eternell death, which deuoure things consecrated vnto God: againe, as there is art in laying a snare, so is there much cunning in deuouring holy thinges.

Auceps quando concinnauit, aream effundit

dit cibum. The Fowler when he hath made the place fit, he powreth out the baite: so doth the church-robber, he maketh all things fit, & then catcheth the prey. Touching the second proposition, the withholding of things vowed vnto God, is also compared vnto a snare in the same sence; so that it is not onely a grievous sinne to take away that which is consecrated vnto God, but also to with-hold that which a man hath vowed vnto the Lord. *Dent. 23 chap. 21. verse. If thou hast vowed a vowe vnto almighty God, deferre not to pay it, for he will require it of thee, and it shall be a sinne in thee.* The Text being thus plainly resolved and unfolded, I wil now by Gods assistance handle the doctrines which arise out of the propositions. The first doctrine that ariseth out of the first

first proposition is this; namely that seeing it is a sinne to deuoure that which is actually consecrated vnto God, needs must Simony be a sinne which is occupied in buying and selling of church-liuings: for the handling of which sinne, first I will shew what Simony is: secondly I will lay open the greatnes of the sinne: thirdly I will aunswere the Simonists reasons: fourthly I will declare, what the Simonist ought to doe: fifthly I will set downe remedies against this sinne.

Touching the first poynt what Simony is, it is thus defined by diuines Simony is a coueting will to buy or sell some spirituall thing, or that which is annexed to a spiritual thing: that it is a desirous will, it is manifest first by the name, for it is called Simony of *Simon Magus*, who, *Act 8.ch.* seeing

seeing that the holy Ghost was giuen by laying on of handes, would haue obtained the same by money: Againe, it is called a couing or a desiring will, not that it resteth onely in the will, & commeth not into act, but to shew that this sinne, may be cōmitted in minde, though it neuer come into externall fact: as there is a mentall vsury, so there is also a mental *Simony*. Secondly, this sinne is occupied in buying and selling some spirituall thing, which indeed cannot be priced: And here marke by the way, how pleasing this sinne is to the deuill: he gaineth two soules, at the least by this sinne, if not more, as he doeth in adultery. Thirdly this sin is occupied in buying or selling that which is annexed to a spirituall thing, for spirituall things ought to haue maintenance annexed, the

work-man worthy of his hire : these temporall things are the rewards of the ministry, therefore it is vntollerable to buy or sell them, seeing they are the rewardes of vertue, and good learning.

Now I come to the greuousnes of the sinne. First in *Simony* there is want of reuerence vnto almighty God, as ther is also in *Sacriledge*, for had men reuerence vnto God, they durst not deale so prophanely with holy things. Secondly there is the fearefull sin of periury committed, first in Patron by causing this periury, secondly in Clarke by taking the oth; now let vs a little see the greuous sinne of periury: first in periury there is a lye, secondly the periured person, calleth God to witnes a lye, thirdly there is contempt of Gods threatnings, for God doeth threa-

ten

ten horrible punishment to all that are periured. Yet to amplifie this sinne of periury, I reade that the deuill is a lyer, but I neuer read that he did sweare to a lye. Thirdly in *Simony* there is murther of soules, the highest murther that can be : It is a greeuous sinne to commit bodily murther, but it is a more greeuous sinne to murther the soules of men, for which Christ dyed. *Iugulare Ciuem, ne iure quidem bonus vult, mauult enim commemorare cum posset perdere pepercisse quam cum parcere potuit perdidisse.* A good man will not euen by lawe put to death a Cittizen, for he had rather remember that he spared him, when he might haue destroyed him : Then call to mind that he murthered him, when he might haue spared him. What monsters then are Patrons that

K 2

murther

murther many soules ? Fourthly in *Simony*, there is breach of trust; for a Patron is but a feoffer, one that is put in trust, to dispose of Church-liuings : and is it not a greuous sinne for a man to be false in a thing that is committed vnto his trust ? if falsifiers of writings are greuously to be punished, how much more are they worthy to be punished, that falsifie matters concerning the soules of men ? I read that *Phillip* of *Macedon*, hauing appointed one to be a iudge, and hearing afterward that he vsed to die or coulor his beard and haire, straight way displaced him, with this speech, that he which was not faithfull in his haire was no way to be iudged as a man that would be trusty in greater matters. Are not Patrons then to be displaced who deale most vnfaithfully
concer-

concerning the soules of men? Fiftly in Simony there is theft: but more of this matter afterward: Sixtly the Simonist dishonoureth his mother, namely the Church, for she forbiddeth this sinne, yet careth not the Simonist to break the Churches commaundement: what should I speake of prophaning the sabboth day by this sinne? By that which hath bene sayed in Simony, may we see a monopoly of sinnes, and surely as it was with those that are called *Agrippa*, because they were borne with their feete first comming forth, they were thought to be infortunate, & a great mischief vnto mankinde, as *Marcus Agrippa* and *Nero*: so is it with these that by Simony creepe into Churches, they bring great mischief to themselves and to their people.

To proceede, in Simony there is

K 3

filthy

filthy auarice and coueteousnes, yea the fathers make it a kinde of hæresy because the Simonist thinketh that to be bought with mony, which passeth and surmounteth all price. Now let vs see the Simonists reasons: the Simonist sayeth, why may not I sell a parsonage, is it not mine inheritance? I answer, it is not thine inheritance, it is a thing consecrated vnto God, and it is the Churches right: it is the Lords portion, *Malachi* the 3. chap. and 8. verse, *Will a man spoyle his Gods? yet haue you spoyled me: Wherein haue wee spoyled thee? in tithes and offerings.* To take then the maintenance of the Church away, is to robbe the Lord himselfe: yea who seeth not that it is the ruine of Church and common wealth? the poore Scholler may cry out,

*Hei mihi cur didici cur me docuere parentes
Literaque est oculus vlla morata meos.*

Woe is me that euer I was brought vp
in learning, that euer my parents set me
to schoole, or that my eyes euer beheld a-
ny one letter.

The poore Minister by buying of
his liuing, may sing the song of a
seruant.

*Sic mihi seruitium video dominamq³ paratam
Tu mihi libertas illa paterna vale.*

I see both seruice and a cruell mistresse
prouided for me, farewell the liberty that
I expected.

Is it not a grieuous thing to see
Ministers liue at other mens tables?

Aliena viuere quadra quam sordidum,
how base is it to liue at an other
mans bord? The Ministers in anci-
ent time did not come into their li-
uings

uings *prece & pretio*, by praying and paying, as testifieth *Tertullian*, in his 39. chap. of his Apology for Christians, *President probati quiq; seniores, honorem istum non pretio sed testimonio adepti, &c.* The elders of good report, rule, which obtaine this honor not with mony but with testimony; for Gods things are not saleable. Many an excellent scholler may say by reason of this Simony,

*Si saperem doctas edissem iure sorores
Numina cultori pernitiōsa suo.*

If euer I had bene wise, I would haue hated the Muses : very dangerous euen to those that doe honour them.

Secondly, saith the Simoniacall patron, *alias* latron, (sauiug his honour) it is the custome to sell benefices; but let him know that custome will not stand by him at the day of iudge-

iudgement: *Origen* saith, one will not help vs at the day of iudgement, no more will custome: let him know that Gods iudgements are set vpon Simoniacall patrons, euen in this life: Are not some of them deafe? are not some of their children strumpets, and doe they not come to ruyne? for as one saith, *Vt Aquilarum plumæ ceterarum auium &c.* As the feathers of an Eagle, layed with the feathers of other birds, are sayed to consume them, so it is manifest that the goods of the Church mingled with priuate mens patrimonies, doe deuoure them.

Excellent is the speach of *Christostome*, vpon the 1. of the *Corinthians* and 5. Chap. *Pauca male parta multa bene comparata perdiderunt &c.* A few things gotten wickedly doe corrupt many things well gotten:
put

put a lock vnto thy cheft and a barr, all is in vaine, for couetoufnes within consumeth all things. Is it not ftrange that men cannot liue of Abbey-lands but they muft inuade Byshopricks and Parfonages? notwithstanding, how miserably many of thefe men liue, let the godly iudge: but here fome will fay, is Simony fo common a finne? what it is I know not, but I feare it is too common, and if it be fo, let not the Papifts reioyce, for Simony hath reigned amongst them as I haue fhewed elfe-where: One example or two at this time fhall fuffice; Pope Boniface the feuenth robbed the Church and fled to Conftantinople. *Faf. Temp.* page. 70. *Albertus* robbed the Church by Papall authority, *Langius* 92. page. Touching the fourth poynt what the Simonift ought

ought to doe, he ought to restore whatsoeuer he hath gotten by the sinne of Simony, for as *Augustine* wrighteth, *Epistola. 54. ad Macedo, non remittitur peccatum nisi restituatur oblatum*, the sinne is not remitted except restitution be made of that which is taken away: and a greater then Saint *Augustine* hath præscribed this duty, namely the Lord himselfe, *Leuit. 6. Chap. and 3. ver. He shall restore the robbery that he hath robbed, or the thing taken by violence*. An example of restitution of euil gotten goods we haue in *Zacheus. Luk. 19. Chap. 8. ver. saying, If I haue taken from any man by forged cauillation, I will restore him fourefold*. Thus then may I speake to the Simonist: Are yet the treasures of iniquity in thy house, O yee Simonists restore them, for they will be a witnes against you at the day

day of iudgement. This doctrine it may be is naught for the Simonists purse, but it is good for his conscience; and truly I doubt not but much good might come to the Church of God if this duty were practised. I beseech thee Simonist let me speake to thee a little: the goods of the Church how are they bestowed? are they not bestowed to marry thy children, or to tricke and trim them vp in pride? yea vpon whores, hounds and hawkes? a lamentable vse of Church goods: O Lord look downe from heauen and visite these Church robbers.

Now to the last point, namely the remedies against this, which are many. The first remedy is reuerence of God, for the feare of God expelleth this sinne, because as it hath bene shewed, it is contrary to the reuerence

rence of God: learne therefore O thou Simonist to reuerence the mercy and the iustice of God, and it wil cause thee to abhorre this sinne, but I feare the Simonist is like the wicked iudge, which feared not god nor reuerenced man: if he did, without doubt he would neuer commit this horrible sinne. These verses are verified of the Simonist.

*Neglecto superum cultu spreteq; tonantis
Imperio Baccho indulgent veneriq; ministrant*

The Simonist careth not for Gods seruice, and neglecting his empire and regiment, he followeth wine and women.

And againe,

*Eximiis inopum culti ditesq; rapinis
Successu elati superos Acherontaq; vident.*

The Simonist being clothed with the spoyles of the poore, and rich by rapine, proud with successe, laugheth at heauen and hell.

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The second remedy against this sinne, is auoyding of couetousnes; for the loue of money being the roote of all euill, needs must it be also the roote of this sinne: if *Iudas* solde our Sauour Christ for thirty pieces of siluer, it is no maruell though patrons sell the soules of men for hundred pounds: but herein the Patrons are worse then *Iudas*, for he restored the money. These greedy and needy Patrons, are like vnto a dog, that hauing tasted the blood of the sheepe, wil neuer leaue vntill his life be taken from him: so it is with the Simonist, hauing tasted the sweetnes of this sinne, hee will neuer leaue it vntill death, it is to be feared. The Patron cryeth with *Iudas*, *quid dabitis?* what wil you giue me? the Simoniacall Minister cryeth with *Simon Magus*, *quid dabo?* what

what shall I giue? that which *Barnard* writeth of couetousnes in his 39. Ser. vpon the *Cant.* may fitly be applied to *Simony*: *Auaxitia rotis et ipsa vehiter quatuor vitiorum, &c.* The Charriot of *Simony* is carried vpon foure wheelles of vices, that is, faint courage, vnmercifullnes, contempt of God, and forgetfullnes of death: two horses drawe it, that is, holdfast, and catch all; the Carter is, desire to haue: and no doubt in the end, without repentance he shall haue enough, euen hell.

The third remedy against this sinne, is to giue the Patron an oath against *Simony*: and I see no reason why he should not take his oath as well as the clark, it may be indeed as the Clarke maketh no conscience of periury, no more will the Patron; it being a true rule in diuinity, he that maketh

maketh not conscience of one sinne,
maketh not conscience of any sinne:
yet no man can deny that the taking
of an oth is a remedy against this
sinne, for therefore the good and
wholesome lawe, appoynteth the
Clarke to sweare against this sinne,
that so it may be auoyded: and if it
be a remedy in the Clarke, who can
deny it, but it must needs be a reme-
dy in the Patron? The ancient forme
of an oath was this; he that did
sweare held a stone in his hand,
namely a flint, and sayed, If I sweare
falsely, God cast me out of this citty
as I cast this stone out of my hand.
I wish for the saluation of mens
soules, that all Simonists were cast
out of the Church: Our Sauour
Christ cast buyers and sellers out of
the Temple, but buyers and sellers
haue now cast Christ out of the
Church.

Church. My soule griueth to think vpon the misery of this sinne, yea would it not wring teares out of any mans heart, to see Simony ioyned with periury, in these dayes called gratuity? O vngratefull gratuity accompanied with such enormities! My hearts desire is that the Patron might say as the Vsurer sayeth in *Plautus* his *Mostellaria*, *Scelestio rem ego annum argento fauori nunquam vllum vidi, &c.* I neuer saw a more vnhappy yeare to let mony to vsury: from morning to night I abide in the place where it is to be let, and I can let none to any. O that the Patron might say, I haue kept my benefice fixe moneths and I can sell it to no man, therefore now must I needes giue it freely. But alas, as the Patron is ready to take, so is the vngodly Minister ready to giue. A meanes

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to preuent this, as I thinke, would be the giuing of the Patron an oath against this sinne.

And so I come to the fourth remedy, namely taking the liuing out of one mans hand, and committing it into the hands of a corporation: this to be a remedy, experience teacheth, for in Colledges there can be no suspicion of Simony, in respect of bestowing their benefices. Secondly, one man is sooner corrupted then a multitude: by a multitude I vnderstand not those that are *de fece*, of the basest people, but *de flore*, of good conditions: If it be objected that then there will be danger of schisme and faction, I answer: all dangers cannot be preuented, and yet I see no great danger of schisme where there is conscience and wisdom in corporations: but be it so that

that sometime there fall out faction,
is it not a principle in lawe, that
*Propter scandalum evitandum, veritas
non est omittenda?* for the auoyding of
offence, truth is not to be omitted:
so for the auoyding of this fearefull
sinne of Simony ioyned with periū-
ry, is it not better to suffer a schisme
then these enormities? yea then to
suffer the murthuring of soules? I
but some will say the Simoniacall
Minister is a Preacher: I aunswere
there are many Preachers, but fewe
sauing-Preachers: I obserue that
the preaching of these men is with-
out fruit, because they come not in
by the dore, but by the windowe: he
that will conuert others must first
be conuered himselfe: nay how can
that Minister preach against swea-
ring that hath bene a periured per-
son himselfe? *Confundant opera ser-*

monem. as *Hierom* speaketh, his workes confound his speech. If it be further obiected, that so iniury may be done to the Patrons, who haue bought the liuings, and so their inheritance shall be taken away: I answere, that the inheritance in truth is the Churches, for the liuing is the Churches right; what, are all the mens tithes in a towne due to a Patron? nay, why doth the poore man pay his tithes but to haue his soule fed? why dooth the Farmer pay his tithes also but for the benefit of his soule? and I see no reason but that these men may sell their tithes as well as the Patron his liuing; for he is but a feoffer in trust for the parrish: and to auoyd faction, it may be at the first the liuing was committed vnto him, to bestow freely. But this remedy I leaue to those that are
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in authority to consider of, I must not make lawes : but I feare there will be little remedy against this sinne, so long as the living is in one mans gift.

I come to the last remedy, which I will recite, namely abandoning of insufficient men from the ministry: for these insufficiēt mininisters being basely learned & brought vp, carry also base mindes; intruth they are, *vilissimi asini*, cheap dunces : they can be content with 10. pounds and a canuastrusse : they are like vnto the Leuite, *Iudges* the 17. that dwelt with *Michah* for 10. shekels of siluer by the yeare, and a sute of apparrell, and meat and drinke. Are there not many parsonages worth hundreds a yeare? out of which what the Minister hath, I leaue to the world to iudge. *Nucleum amicerant quidam*

Ministri reliquerunt Patroni pignori putamina. The Ministers haue lost the curnell, the Patrons haue left onely the shell: the substance is lost and trifles are left, the graine is gone, the Minister hath the chaffe; but let these Patrons and Ministers knowe, that without repentance one day they shall be like vnto the chaffe, which the winde driueth away, for the Lord knoweth the way of the righteous & the wicked shall perish: the Lords wrath at the day of iudgement shall blowe them into hel fire. Now if these insufficient Ministers come not into their liuings by diuiding them like vnto the vnnaturall Mother, that would haue had the childe diuided, Yet many of them haue great purses and rich friends to buy them liuings; so that the poore scholler, though excellently learned,

learned, must be shut out.

*Ipse licet venias Musis comitatus Homere
Nil tamen attuleris, ibis Homere foras.*

Though *Homer* come accompanied with the *Muses*, yet if he bring nothing, he must out of doores.

What hurt commeth to Church and comon wealth by this dealing, let euery man iudge: learning, piety, and conscience are cast out of the Church, so that needs must barbarisme come in: If the verse was euer true with men, it is true in these dayes.

Munera (crede mihi) placant hominesq; deosq;
Gifts will pacify Patrons.

I wish from my soule, that they might say with *Toxilus* in *Plautus* his *Persa*: *sic miser querendo argento mutuo*, &c. I am wretched by desiring
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to borrow money, and euery man that I aske answereth me I haue none. O that these Patrons might say, I am miserable by seeking gifts, and euery one aunswereth me I haue none; and so much touching the first doctrine.

The second doctrine is against sacriledge; that is, robbing of Churches, and Ministers liuings; for if it be a *snare to demoure a holy thing*, then is it a snare to take away that which is due to the Ministry: and if it be theft to steale a priuate mans goods, then is it theft to steale the Ministers goods: Touching this poynt, first, the cause of it, is want of reuerence vnto God: *Dauid* in the 24. of 1. *Sam* and 7. verse sayed, *The Lord keepe me from laying my hand vpon the Lords annoynted*, and how dare these men lay their hands on the Lords part? The
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second cause of this is couetousnes; and herein is the Oratours speech fitly to be vsed, in his Oration, for *Quintius, Nullum officium tam sanctum atq; solenne est, &c.* there is nothing so holy that couetousnes dare not venture vpon, neither houses, nor Churches, nor tithes, will suffice the couetous man: euery one hath a pull and a snatch at the Ministers dues, his maintenance is an eye-sore vnto people: what should a Minister doe with riches or lands? say they. O fooles, is it not a pittifull thing to see seruants on horses, and Princes walking as seruants on the ground? Is it not a pittifull thing to see Gods Ministers, Gods Ambassadors spoyled of their maintenance? hath God dealt so strait with his Ministers that he wil allow them no lands? nay I am sure he hath dealt bountifully with

with them, for they of all men haue iust right to lands.

But the men of this age deale as *Dionisius* dealt. *Dionisius, detracto loui, magni ponderis aureo, amiculo &c.* *Dionisius* tooke from an Image a golden couering, pretending that it was to hot for sommer, and too colde for winter; and gaue one of Woole, saying, that that was fit both for sommer and winter: so these men take from the ministers their gold, that maketh them idle and lazy, couetous and proud, and giue them woole that will make them humble and laborious. O base minded man, that iudgest thus! it is more like that thou shouldest be proud and couetous then a faithfull minister: canst thou be content to weare golde on thy spurres, and rings on thy fingers, and canst thou not endure a Minister

nister to haue gold in his purse? Memorable is the speech of *Wernerus*, *quicquid ecclesia facit vel dicit aut habet, signum est cui contradicatur*: whatsoeuer the Church doth, saith, or hath, it is a matter of contradiction: what will this tend vnto, but vnto plaine barbarisme, as also doth the former sinne? *sublatis studiorum prelijs ipsa studia pereunt*: take away the rewards of learning, and then learning it selfe will perish. *Wernerus* the forenamed author, pag. 88. hath this complaint. In times past *con* was taken from conscience, now saith he *sci* is also taken away, and men are left *entia*, that is without knowledge: for the Church is gouerned by vnlearned dunces; I pray God these times come not againe: I see things wax worse and worse. Is it not lamentable, that men of amiable

miable aspects, sweete behauiour, and of excellent learning, which cost them many hundred pounds, should be rewarded not with a liuing of a hundred pounds a yeare, but with one of thirty pounds? Shall Attournyes and Lawyers, come to their thousands, and may not Ministers haue as good maintenance as these men? sure I am, that the ministers calling is better then theirs, his paines greater: what should then hinder his maintenance? If God had brooked this church robbing, then would he neuer haue visited with so strange a sight, the sonne of that notable church-robber, *Belsazzar* making euen then and at the same houre, the fingers of a mans hand writing, vpon the wall of the Palace, where the king sate. *Daniel* the 5. chap. that *God had numbred his kingdome*

kingdome, and finished it, wayed him in the balance, and found him to light, deuided the kingdome and gouernment, and giuen it to the Medes and Persians. Euen then I say, and at the same houre, when he was drinking with his Princes, wiues and concubines, in the vessels of gold and siluer, which were taken from the house of God: hath God no moe hands in heauen, nor in earth at his commandement to write wrath against such in our dayes, as rather prey vpon the Church, then pray in the Church? yea itch to haue, not only the vessels of gold and siluer, if any poore ones be; but land and liuing, Stone, and Timber, Lead, and Yron, and whatsoeuer remaineth, at this day a comfort to poore students, that haue spent their friends many a pound, and an encouragement vnto lear-

learning, which was euer yet accounted a blessing in a kingdome: yes he hath hands thousands & ten thousands if once he begin. And here by the way let vs a little enter into the matter of tithes: how canst thou keepe thy tithes, O impropriatour, from the Church, which were cōsecrated vnto God? that tithes were consecrated vnto God, it is without contradiction. Secondly, if the Priests liued of tithes, should not the Ministers of the Gospel much more haue tithes, seeing their calling is more honourable then the Priests? I but saith the impropriatour, tithes are my inheritance: I aunswere to this, *caueat emptor*, let the buyer looke to it, it is Gods law, *Leuit. 27. chap. 28. verse.* that *nothing seperate from the common vse that a man doth seperate vnto the Lord of all that he hath may be folde*

*solde or redeemed : for euery thing sepe-
rate from the common vse is most holy
vnto the Lord :* now tithes were se-
perate to a holy vse, *ergo* they are
the Lords : but heere againe some
man may say, is this perpetually true?
I answere it is but in case of necessi-
ty. In necessity many things may be
done without sinne, which els ought
not to be done : and so the very cha-
lices and consecrated vessels, and
iewels of the Church, in cases of ne-
cessity, are by lawfull authority tur-
ned to prophane vses, which other-
wise to alienate to a priuate mans
commodity is sacriledge. *Ambrose* in
his 2. booke of offices, and 28. chap.
*Ornatus sacramentorum est redemptio
captiuorum*, the ornament of the sa-
craments, is the redemption of cap-
tiues. Hence, I thus conclude, tithes
were once consecrated to God.

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But there is nor was no necessity to alienate them.

Ergo they ought to remaine to the Church.

And here behould (gentle reader) the iudgement of God vpon many Impropriatours and also people: first many of these that liue vpon tithes spend them prophanely vpon whores, & haukes, or vpon swagging seruing-men, whome a man would refuse to set with the dogs of his flock: secōdly let men remember the saying of *Augustine* in his 48. Homily of his booke of 50. Homilies. *Maiores nostri adeo copijs omnibus abundabant. &c.* Our Auncestors abounded with store, because they gaue their tithes vnto God, and tribute vnto Cæsar: but now because deuotion is gone, the Exchequer cometh, and because we will not giue
God

God our tithes, all shall be taken away. Memorable is the speech of *Cesarus* in his 42. homily *Dabis impio militi quod non vis dare sacerdoti*. Thou shalt giue that to the vngodly soldier, which thou wilt not giue to the Minister: and surely it is righteous with God, that it should be so; for so wicked are people, that they more willingly pay their tithes, to the linproprietour, that neither feedeth soule nor body, then they do to the faithfull Minister that feedeth both: this is a wofull and lamentable estate of people. But because I loue breuity, (for I will not speake of Gods iudgements vpon Church-robbers, hauing handled this poynt in another treatise) I desire all Patrons to consider these things following. First whether it was Gods ordinance in the old testament, that

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the Church-liuings should be folde or no? they dare not say it. Secondly, whether it was the practise of the primatiue Church to sell them or no? I haue shewed out of *Tertullian* that it was not. Thirdly, let them remember the lawe of nature, they must doe as they would be done vnto: would they come by their liuings if they were schollers, by money? or would they haue their owne children so to doe? I am sure they would not in right reason. Fourthly, let them knowe that Gods portion can not be folde. Fifthly, let them assure themselves that Church-liuings are the rewards of the Ministry, and therefore ought not to be folde. Sixtly, let them way the danger that commeth by their practise both to Church and common-wealth. Seuenthly, let them lay to their hearts the

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the mutthering of foules, for which Christ died and shed his most pretious blood. Eightly, let them consider Gods iudgements vpon simoniacall Patrons. Ninthly, let them wey the peace of a good cōscience. Tenthly, let them consider the day of iudgement.

O wicked patrons, ye were not faithfull wil the Lord say in bestowing your Church-liuings; therefore depart from me into euerlasting fire. Eleauently, let them wey the excellency of learning: is it not lamentable to see learning want? Twelfthly, let them remember the poore scholler, that hath excellent parts, and is not able to purchase himselfe a liuing: but alas, *suarum opum nos volunt esse indigentes &c.* They wil haue vs stand in need of their wealth: and that we shall doe nothing of our

selues, that wee may crouch vnto them; and of all miseries this is pitifull, that learning should be suppliant to wealth.

Now as I haue desired Patrons to consider of many poynts, so I desire likewise the Church-robber to meditate on the things before deliuered, and also to consider of these things following. How darest thou pray vnto God O thou Church robber? dost thou thinke that hee will heare thee, seeing thou goest about to take away his seruice? did these men see what some haue seene, what twitching torments of a wounded conscience, what hellish gripes of dispayring feare, neuer to see the face of the Lord, but to perrish for euer with the reprobates and cast a waies: some haue had for detayning or retayning, but a small portion of
such

such maintenance, as nowe is thought the best cheat that can be thought: happily it would, nay assuredly it would abate the lust, and assuage the longing that they haue to deuoure the encouragements of learning: but what they haue not seene they may feelee in themselves too soone, and too sharpe: if nothing will perswade them; shal not *Iezabel* rise vp at the day of iudgement and condemne these men? for she maintained *Bials* Priestes, and these will not maintaine Gods Ministers: shal not *Pharaoh* also doe the like, for *Gen.* 47. chap. hee provided for idolatrous priests. I beseech ye remember the saying of *Elisbah*, 2. *Kin.* 5. ch. *Is this a time to take money, & to receaue garments, and olives, and vineyards, and sheepe and oxen & menservants & maid servants?* Remember

ber also the fearefull end of *Heliodorus*, 2. of *Machab.* 3. chap. for his Church robbing, how hee fell so dainely to the ground & was couered with great darkenes, but they that were with him tooke him vp and put him in a litter. In the common wealth there are three sorts of odious men; first the incloser, secondly the Vsurer; thirdly the ingrosser: so in the Church likewise there are 3. sorts of bad men, the Simonist, the dumb Minister, and thirdly the scandalous Minister: thou art dead O *Shunamite* that intreatedst thy husband to build for the Prophet a chamber, and to furnish it, but thy memory is blessed with God, and a witnes shalt thou be in the day of iudgement against all Church-robbers. That which *Ezechiah* spake of another matter may fitly be applyed

to this in hand. *The children are come to the birth, and there is no strength to bring them forth:* the Vniuersities haue many children & they cannot send them forth, because of vngodly Church-robbers.

And so I come breifly to the second proposition, namely, that it is also a *snare to deuoure* that which a man hath vowed vnto almighty God. For the manifesting of this point, let vs remember euen the practise of men: when one man hath giuen away a thing to another, he cannot haue it againe: by our vowes we gaue things vnto almighty God, and we cannot take them from him.

Againe if the Lord smote with so dreadfull a iudgement *Ananias* and *Saphira* his wife, for withholding, part of that Church maintenance, which was by themselves giuen,
will

will he endure those which withhold that which they haue vowed vnto him. It is a principle in nature, *quod recte datum est non oportet reuocare*, that which is well giuen ought not to be required: and I am sure that which is giuen to almighty God is well giuen, therefore it ought not to be recalled. But me thinke I heare some say that *eiusdem est abrogare cuius est condere*, he may abrogate a thing that made a thing: now these men made their vowes and therefore they may abrogate them. I answere this maxime is true in some sence with men, for he that made a lawe may abrogate the same vpon iust occasion, yet is it not alwaies true, the papists except against it thus, though falsely, the Cardinals may elect a Pope, yet may they not depose the Pope, but

I leaue this exception, only I shew that the Papists except against the Maxime. *Valentinian* as *Theodore* reporteth in his 4. booke and 5. chap. spake thus vnto the souldiers, who would haue ioyned to him a partner in the Empery, *penes vos fuit, &c.* it was in your power when I was not Emperour to commit the gouernment to any, but now it is in my power to gouerne the common wealth : to conclude howsoeuer this maxime may hold with men, yet it holdeth not with God, for our vowes must be performed vnto him. *Eccles.* 5. chap. 3. ver. when thou hast vowed a vow vnto almighty God, deferr not to pay it, for he delighteth not in fooles; pay therefore that thou hast vowed, it is better thou shouldest not vow, then that thou shouldest vow and not pay it.

Second.

Secondly, heere we learne what a snare it is to a yong man or woman, to vow chastity, being not assured of the gift, and hauing no calling so to doe: for after they haue vowed, may they not inquire? suffer not thy mouth saith *Salomon*, *Eccles.* 5. chap. 5. ver. to make thy flesh to sinne, neyther say before the Angel that it is ignorance; wherefore shall God be angry by thy voice, and destroy the worke of thy hands? *St. Paul.* in his first Epistle to *Timothy*, and 5. chap. 11. ver. commandeth him to refuse the yonger widowes, for when they haue begun to wax wanton, against Christ, they will marry: to which place *Bellarmino* answereth, that he speaketh not of the vow of continency, but of those widowes which the Church maintained: *Lib. 2. demo.*
35. chap

35 chap. a silly shift; for if yong
 widowes might not be maintain-
 ed by the Church, for danger of in-
 continency, why should they vow?
 I but saith *Bellarmino* I oppose to
 these words, I will haue the yonger
 to marry: other words of *St. Paul*,
I will haue all men to be like vnto my
selfe. 1. *Cor.* 7. chap. 7. ver. O impu-
 dent Iesuit, the one is a flat præcept,
 the other, namely this latter, is but a
 wish: yea *St. Paul.* immediately gi-
 ueth an answer to this wish, but e-
 uery man hath his proper gift of
 God. Secondly, the councell of
 Rome in *Syluesters* time decreed, that
 a Nun should not be vailed before
 72. yeares: to this *Bellarmino* answer-
 eth, the place is corrupt, an easie an-
 swere and very common with him,
 as I haue shewed els where: when
 he cannot answer, then the place
 is

is corrupt: if I should examine his arguments for vowing, I doubt not but a man would laugh; I will mention only one: it is good for a man to beare the yoke of the Lord in his youth, *ergo* yong men and women may vow. is this to dispute? if the Protestants should make such arguments, it is pittie but they should be cast out of schooles: but I will not follow this point any further, being only my purpose to set forth the sinne of Simony, I trust the Lord will giue some blessing to my labour, being taken in hand with a sincere minde, only to profit his Church.

The Lord of his mercy giue a blessing to all that shall reade this worke. Amen, Amen.

A
CHRISTIAN
Direction to heare Ser-
mons profitably.

Written by Francis Dillingham Ba-
cheler in Divinitie.

Luke. 11. 28.

Blessed are they that heare the word of
God and keepe it.



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To the right VVorship-
full, wise & vertuous Lady, the Lady
Elizabeth Hinde grace
and peace.



That which the Fathers
(Right Worshipfull) speake
of Ministers, the same may
I say of hearers. Multi
sacerdotes & pauci sa-
cerdotes; multi nomine pauci ope-
re, many Ministers there be, and few
Ministers there be: many in name, and
few in labour. S. Ambrose saith, nisi
bonum opus amplectaris, episco-
pus esse non potes. Vnlesse thou im-
brace the good labour, a Bishop thou canst
not

Chry. hom.
43. imper.
pere in
Mat.

Cap. 4. de
digne. sa-
cer.

Lib 4.3.2.
Ep.

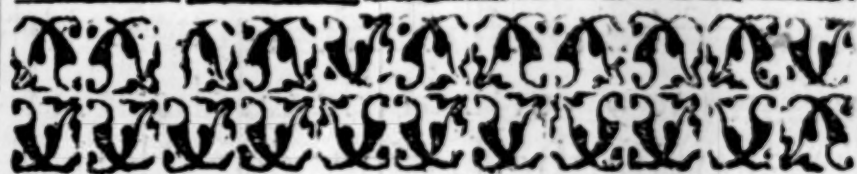
not be. S. Gregory saith, sacerdotes nominamur et non sumus: Ministers we are called but we are not: so may I say, many hearers there be, and few hearers there be: many in name, & few in labour. And againe, hearers we are called, but hearers we are not; as it was in the daies of our sauiour Christ, some followed him for loaves, some to be healed, some to carpe, some for miracles, some followed for conscience and obedience vnto God: So many amongst vs, come to Church, Sermons and Lectures, as others, to the good comfort of men; that see no more then that which is without, but God knoweth secrets and the end of all mens comming to heare. That men therefore may come to heare with comfort, and to the good of their soules, I thought good to publish this treatise of hearing, in whiich the duties of hearers are layed downe, so that they may profit by hearing, and as I thought it my duty

The Epistle.

*duty to publish this treatise, to this end:
so I thought it likewise my part, to dedi-
cate the same to your worship, in token of
my hearty affection towards you, who as
I hope, are a profitable bearer. The Lord
of his mercy continue this and all other
good duties in you to your liues end,
that as you liue in renowne in this
world, so you may liue eter-
nally in the world
to come.*

Your Worships to commaund.

Francis Dillingham.



A Christian Direction to heare Sermons profitably.

Mar. 4. chap. 24. verse.

And he said vnto them, Take heede what ye heare.

THese wordes containe
in the two things. First
a preface set downe in
these words: *And he said
vnto them*, Secondly, a precept, con-
tained in the wordes following, to
wit, *Take heed what ye heare*. The word
in the Greeke is *See* what ye heare.
But the word *See*, is diuerse times
put for to take heede, as in the 28.

verse of the 12. chap. of this Gospell, and in the 9 verle of the 13. chapter: so likewise the Latines doe vse the word *videre*, to see, for to take heed, as, *Sapientis est ne fallatur videre*. It is the point of a wise man to take heed least he be deceiued.

But to the doctrine which followeth out of the Precept, (for I passe over the doctrine of the preface) In that our Sauour Christ giueth vs this admonition, to take heed what we heare: we learne that there is danger in hearing, euen as when a man saith, take heede how you goe, and what you do: This saying implyeth danger in doing and going. And surely there is great danger in hearing. For as the Apostle saith: in the 2. Epistle of the *Corinthians*. 2. chap. and 16. verse. *To some the Gospell is the ianour of death vnto death, as*
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it is to other the sauour of life vnto life.

Now though there be danger in hearing, yet must not men absent themselves from hearing, but learne to heare well. For saith *Salomon* the 28. of the *Prou.* 1. cha. 9. ver. *He that turneth away his care from hearing of the Lawe, euen his prayer shall be abominable.* To heare is put for to beleue: *Mat. 7. 24.* *Whosoever heareth of mee these wordes, and doth the same,* saith our Sauour Christ: Where it is plaine that to heare is to beleue; noting vnto vs that men cannot beleue that will not heare. Consider of this all ye that will not stirre out of doores to heare Sermons, and if ye doe, it is very seldome: consider I say, that to heare is put for to beleue. Nowe seeing there is danger in hearing, and wee must heare: let vs see how we must heare. In hearing therefore

1. King. 21.

therefore three things are to be performed. First there must be a *preparation to heare* : Secondly, a *good behauour in hearing* : Thirdly a *good behauour after hearing* . Touching the *preparation*, these things are to be obserued. First *Enuy is to be removed*, for where the hearers enuy the minister, there they heare to their owne hurt, perswading themselves that whatsoeuer is spoken, is spoken against them. *Achab* counted *Elias* his enemy, saying, *Hast thou found me O my enemy?* It is to be feared that there are many *Achabs* in these our dayes, who account the Ministers of Gods word to be their enemies, although they be their best friends, seeking by all meanes to drawe them to God. The enuious man is like vnto him that hath a sicke stomacke, which turneth all good nourishments into
bad

bad humors: so dooth Enuy, turne whatsoeuer is spoken to a mans good to his hurt. To remoue Enuy, these arguments may perswade any man. First *Enuy* hurteth the enuious man most; as the rust cankereth the yron, so doth enuy consume the enuious man: Secondly, the enuious mans actions are but *ictus inermes*, headlesse arrowes, for God dooth disappoint the enuious man: Thirdly, it is but a miserable comfort at the end of death to remember that a man hath bene enuious: *Miseracommes senectutis est pristina inuidia memoria*. The remembrance of olde Enuy is a miserable companion of old age: Fourthly, as the Moath dooth not breede in the Cedar, so enuy doth not arise in the heart of a wise, but of a wicked man: Fifthly, the enuious man is like vnto a shippe, which

which being tossed by the waues of the sea, is alwayes troubled; yea is like vnto a rauening wolfe, which is mad vpon his prey in vaine. Lastly, *Inuidia est veritatis vlcus*, as one saith. It is the very poyson of truth. And thus much touching enuie. Secondly, a preiudicate opinion is to be remoued; for where preiudice, either of the person that speaketh, or of his gifts is, there is vsually vnprofitable hearing. The Orator in his oration for *Cluentius* requesteth: *Id quod equissimum est vt ne quid huc praiudicati afferatis*: that which is most meete, that his auditors would not bring any preiudicate opinion, as it was a thing most equall, and iust, that in his auditors, preiudice should be remoued: so it is in all that are auditors of Sermons, and of the word of God. He that bringeth

geth a preiudicate opinion, is like vnto a Iudge that determineth a matter before the cause be heard; & if he iudge righteous iudgement yet is he not a righteous Iudge: *Qui statuit aliquid parte alterâ inauditâ æquum licet statuerit, haud tamen æquus fuerit*: he that determineth any thing not hearing both causes, although he determine that which is iust, yet is he not a righteous Iudge: Euen so is it with these predeterminers of Sermons, they determine before they haue heard. That men may auoyd this fault & crime in hearing, let them remember that it is a sinne against the light of nature, for the Heathen as hath bene shewed, desired that his auditors would remoue it. Secondly, let men remember that which S. Paul writeth in his first Epistle to the *Corin.* 1. chap, 27. verse.

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to wit, that God hath chosen the foolish things of the world to confound the wise. And God hath chosen the weake thinges of the worlde to confound the mightie thinges and vile thinges of the worlde, and thinges which are despised hath God chosen, and things which are not, to bring to naught things which are, that no flesh should reioyce in his presence: Thirdly, that which St. Paul writeth in the same Epistle, in the 4. cha. and 5. ve. (*Iudge nothing before the time*) is here fitly to be alledged: Iudge nothing before the time that you haue heard. Fourthly, Preiudice is folly. For as *Sub sordido pallio latet quandoque sapientia*: vnder a patched cloake there lieth wisdom: and as in base earth there may lye golde, so likewise in those men which they account base, there may be excellent gifts. And so I come to the third thing which
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is required in preparation to heare, and that is Prayer: For we are not to come to Gods holy word, except we pray before we come, that our vnderstanding may be purged from error, our wills reformed from stubbornnesse, our affections clenfed from peruersnes. *Plato* in his *Timeus* sayeth, *Omnibus mos est & quasi quædam Religio, &c.*

It is a custome, and as it were a Religion to all men that entreat either of great or small matters, to call for the helpe of God; how much more æquall is it for vs, that are to entreat of the whole world, to call for the diuine helpe? so may I say, how much more æquall is it for those that are to heare Gods holy word to call for his helpe? Neglecting of this duety causeth men to goe away without a blessing: this overthrow-

throweth their ignorant practise, who fall downe vpon their knees to prayer, when the Preacher is in his Sermon, then should they heare and not pray, but pray they should before they come. *Oratio* (saith Gregory Nissen, in his Tractate of prayer) *Est ira moderatio, superbia sedatio atq; repressio, iniuriarum tenacis memorie expurgatio*. Prayer moderateth anger, it asswageth and represseth pride, it purgeth the memorie from holding fast an iniury, S. Paul in the 1. of Tim. 4. Chap. 5. verse saith, *Euery creature is sanctified by the word of God, and by prayer*. So say I, euery action must be sanctified vnto vs by prayer. To enforce and vrge this duety of prayer, First consider (good Christian) that it is Gods commaundement to pray. *Aske and ye shall haue* (saith our Saviour Christ) *seeke and ye shall finde,*
knocke

knocke and it shall be opened vnto you: not to pray then is to breake Gods commaundement, and by consequent to sinne grievously. Secondly, not to pray to God for a blessing in hearing, is to presume of thine owne strength, as if thou couldest heare well without Gods helpe: yea it is to tempt God, in that thou wilt presume vpon a blessing in thy hearing without the meanes of a blessing, Thirdly, the heathen durst not take in hand any waighty matter without prayer, as thou heardest out of *Plato*, & darest thou take in hand so great a matter as to heare Gods word without prayer? wilt thou be worse then the heathen were? resolve thy selfe vpon this point, that a *Ioue principum*, thou wilt begin with prayer vnto God. Fourthly, remember the saying of *Augustine* that godly

ly father in his 12. Epist. *Qui didicerunt a domino &c.* They that haue learned of Christ meeknes of mind, & humility of heart, profit more by prayer then by hearing and reading. Wilt thou profit by hearing, then pray, yea I say pray continually. Fifthly, remember that Gods blessings are not like the prodigall mans goods, that are spent without discretion vpon all sorts of men, but they are like vnto Pearles of great price. They which will haue them, must seeke for them, and strue for them also. Lastly, consider that prayer is like vnto *Jacobs* ladder by which thou must ascend vp vnto heauen for Gods blessings, and his blessings must descend vnto thee by the same. And thus much touching the preparation. The second thing that is required in hearing, is a good behaviour

our in the same. To performe this duety, first a hearer must haue faith to beleue that which is deliuered vnto him. In the 4. chap. of the Epi. of St. Paul to the Hebr. and 2. verse, it is said that the word of God was vnprofitable vnto some, *because it was not mingled with faith*, where the word of God is compared vnto wine or vnto a potion, whereof if we wil taste, that is heare and vnderstand with profit, we must temper or mixe it with faith. The heathen Philosopher could say, that *Oportet addiscere credere*, the Scholler must beleue. And if we will be Christs Schollers, we must beleue him, speaking in his Ministers. All men professe themselves to beleue the word of God, yet they plainly both by words and deeds declare that they are vnbeleeuers. For will not many say that

that all is not true which the Preacher saith? indeed that which hee speaketh against the word of God, is not true, but whatsoever he deliuereth out of Gods worde is most true: for *Heauen and earth shall passe, but one title of Gods word shall not passe till all things be fulfilled. Mat. 5. 8.* And touching the deedes of men, doe they not plainely speake, that many men are no better then Infidels? For the Scripture saith, *Gal. 5. chap. 19. verse. That they which commit Adulterie, Fornication, Wantonnesse, Idolitry, Witch-craft, Hatred, Debate, Emulation, Wrath, Contention, Seditious Heresies, Enuie, Murther, Drunkennesse, Gluttony, and such like shall not inherit the kingdome of God, and yet men liue in these finnes, and thinke they shall be saued. Whereby they plainely declare that they beleue*
not

not Gods word: but let these men know, that *Qui non credit Christo Sacerdotem agenti, credet tandem vindicanti*: He that dooth not beleue Christ when he doth the office of a Minister, shall beleue him to his woe, when he doth the office of a Iudge: *Magna profecto est insania Evangelion non credere, &c.* It is exceeding madnes not to beleue the Gospell, the truth whereof the blood of Martyrs doth crye, the Apostolicall preaching doth sound, miracles doe proue, reason doth confirme, the world doth witnesse, the Elements doe vtter, the deuils confesse: but it is farre greater folly if thou doutest not of the truth of the Gospell, so to liue as if thou madest no question but it were false.

One cause of this infidelitie in people, I take to be the vngratious and

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wicked liues of many Ministers: for the people looking into the life of the Minister, and finding it to goe a-stray from that which he teacheth, eftsoone calleth into question the word of God, *Qui sana docet at turpiter &c.* He that teacheth well, and liueth not well, destroyeth that with one hand, which he buildeth vp with an other.

To remoue this infidelitie, let the hearer consider what our Sauour Christ sayth to the multitude cōcerning the Pharises. *Mat. 23. 3. All therefore whatsoeuer that they bid you o'serue that obserue & doe, but after their works doe not, for they say and doe not.* So say I, let the people regard Gods word, not the prophane liues of many Ministers: Secondly, men must know this that *Si Minister bene dixerit*, If the Minister preach well it is theirs: *Si bene*

bene vixerit, if he liue well, it is his owne. Thirdly the Lord will try the obedience of men, by the liues of wicked Ministers. Fourthly, let men consider that our Sauour Christ chose *Iudas* to be an Apostle who was a Traytor, yet was not the word of God to be called into question for this his wicked fact. But touching these wicked Ministers, let them knowe that the word of God is hard to be vnderstood and practised; therefore the Minister must by his example expresse it, as by a patterne. 1. *Pet.* 5. 3. 1. *Tim.* 4. 12. *Phil* 4. 8. Secondly, in Gods sight it is a cursed thing to staine good words with an impure life. *Psal.* 50. 16. 17. *To the wicked* (saide God) *What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth? seeing thou hatest to bee re-*
O 2 *formed*

formed, and hast cast my words behinde thee. Thirdly a wicked Minister is not meete to stand before the face of the Almighty. *Ier. 15. 19. If thou turnest, thou shalt stand before mee.* Fourthly, as *Chrysostome* sayeth on the 25. of *Mat. Doctor ecclesiae bene dicendo, &c.* A Minister by teaching and liuing well, instructeth the people how to liue; by liuing wickedly, he teacheth God how to condemne him. Fifthly, let him consider that the ignorant people looke not at the ministry, but at the Ministers person. *Herod* heard *Iohn Baptist* willingly, not because he was a Minister, but because he was a good man. *Mat. 6 20.* Lastly, if the Minister be not a godly man, howsoeuer he hath the vnderstanding of the Scriptures, yet he feeleth not the inward sense and experience of Gods word in his heart.

heart. *Psalme* twentie five, and eight verse. *The Lord teacheth the humble his way.* And thus much concerning faith.

The second thing that is required in hearing is *Attention*. An excellent example heereof we haue of *Lydia*, *Act. 16. 14.* where she is saide to attend to the thinges that *Paul* did speake. *Vt qui ad conuiuium accessit &c.* As he that commeth vnto a banquet eateth of those thinges that are set before him, and seeketh not for other thinges: so it is meete to heare him quietly that speaketh vntill he haue made an end: then if a man wil, he may propound some profitable question. Againe, *Venatores non solum canes &c.* As Hunters doe not suffer Dogges to smell or bite euery thing but restraine them wholly to the beast that is wilde: so it is meet that

we suffer not our eares and eyes to wander euery where, but reſtraine them to neceſſary thinges.

This duety then reſproueth many ſorts of hearers. And firſt it reſproueth ſleepy hearers: the Church ſhould be *Auditorium*, but by ſome it is made *Dormitorium*, a place to ſleep in. Secondly, it reſproueth thoſe hearers whoſe mindes wander after worldly matters, their bodies are preſent, but their mindes abſent. *Animus eſt ubi amat non ubi animat*, The minde is where it loueth, not where it is ſeated. The Church ſhould be *Oratorium*, but it is made *Forum*, a Market place: for indeede, *Norum homines arare non orare*, Men know to plow, not to pray. Thirdly, it reſproueth thoſe who when the Miniſter preacheth, will ſay their owne priuate prayers: a very common fault.

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For the redressing of which, men must pray before they come, as I haue shewed before; and they must pray when the Minister prayeth, they must heare when he speaketh. It is therefore great confusion to pray when the Minister prayeth not: for he is the mouth of the congregation vnto God, and it is great disorder to pray, when he preacheth: for he is the mouth of God vnto the people. Is it a seemely thing to pray when a King speaketh vnto thee, and not to regard what hee speaketh? Is it not far more vnseemly to pray when God speaketh vnto thee? To conclude this poynt therefore, if we will be attentiuē, let vs shake off drowsinesse, worldely thoughts and let vs relinquish our priuate prayers. To sleepe is not denied vnto man, nor to thinke vpon
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the businesse of the world, nor priuately to pray; but to performe these things out of time, is a sinne against God. The third thing required in hearing is *Reuerence*. when *Ehud* in the third of *Iudges* and 20. verse. said vnto *Eglon*, that he had a message from God then arose *Eglon* from his throne So we when we heare Gods message vnto vs, let vs behaue our selues reuerently. Memorable is the speach of *Constantine*, recorded by *Eusebius* in his fourth booke of his life, who being moued by some to sit downe answered ὡς ἔδε μίλον ἀν τῶν περὶ τῆ Θεῆ κινημένων δογμάτων ἀνεμένως ἀκροασθαι It is not meet when things are named cōcerning god, to hear negligently. he cōcludeth therefore that ἐστὶ τὰς ὑπαρχούσων Θεῶν ὅτιον it is a holy thing to hear diuine things standing. To perform reuerence wee must know that it is
God

God that speaketh by man. Luke 10. cha. 16. verse. *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.* No man can performe right reuerence, except he haue the vnderstanding to apprehend the excellency of a thing. Scōdly, except he haue a will wherby he is inwardly inclined to professe the knowledge of this excellencie.

Meruaile not then that few haue reuerence in hearing, seeing they regarde nō more, but man speaking: they neuer looke vnto God that speaketh; and if they consider that it is the Lord that speaketh, yet are they destitute of this holy will, whereby they should be inclined to performe this due reuerence.

But here some man will demaund why doth the Lord teach rather by
man

man, then by himselfe, or by Angels, I answered, for many causes: First that he might provide for our infirmities, whiles after the manner of men he had rather speake vnto vs, and allure vs vnto him; then by shewing his maiestie, or by thundering from heauen, drive vs from him. The Iewes in the 5. of *Deut.* and the 23. verse could not endure to heare the voyce of God, but desired to heare *Moses* speake vnto them. Secondly, the Lord speaketh vnto vs by man to proue our obedience, whether we will heare him, and obey him or no. Thirdly, he speaketh by man to testifie the fauour that he vouchsafeth vnto man when hee consecrateth the mouthes and tongues of men vnto himselfe, that his voyce may sound in them. Fourthly we haue this *treasure in earthly vessels,*

as the Apostle speaketh 1 Cor. 4. 7. that the excellency thereof may be knowne to be of God, and not of man. Fifthly he speaketh not by Angels, because so we might be deceived by *Sathan*, who can transforme himselfe into an Angell of light.

Lastly, because we will suffer our selues to be instructed more willingly of those that are like vnto our selues, then by those that are of greater Maiestie, as the Angels are. By which we may see the folly of men reprobued, who will say that if God himselfe would speak vnto vs, or an Angel from Heauen; then would we heare and obey: no more would those men obey then they doe now.

The fourth thing that is required in hearing, is *zeale*: euery hearer must be *Simon Zelotes*, a zealous hearer. In the 11. of *Ma.* & 12. *ve.* our Sauiour

*Fastidium
stomachi
suditum
morbi,*

The loathing of the
stomack, is
a token of a
disease.

uiour sayeth, that from the time of Iohn Baptist hitherto, the Kingdome of heauen suffereth violence, & the violet take it by force. meaning that mens zeales were inflamed with desire to receiue Gods mercies and worde: and were most greedy to heare the word. But alas where is this zeale now a dayes, is it not cold? for men will not stirre out of doores to heare a Sermō, & yet wil they followe riches and pleasures as the Wolues followe the flocke, Raues the Carrion, Bees the flower, Flies the Honnie, and the enuious prosperity. This plainly sheweth that men haue no loue to Gods word, for zeale is intended loue: their loue is bestowed vpon temporall thinges, not vpon heauenly thinges; zealous are men in enuy and other needles matters, but who is zealous in Gods cause? insomuch that

that fewe can say with the Prophet *David* *The zeale of thine house hath eaten me vp.* But let these men know that are *neither hot nor colde*, as Saint *Iohn* speaketh in the 3. of the Reuel. and 15. verse, that *God will spew them out of his mouth*: where wee may see that lukewarme Gospellers are to Christ burdenous, and loathsome, as luke-warme water is to a mans stomack, prouoking him to vomit, therefore he threatneth to avoid vp such newters out of his mouth. Thus much touching the duties that are to be performed in hearing.

Now I come to those that are to be performed after men haue heard, & they are three: the first is *Meditation*, the secōd is *Conference*, the third is *Practise*. Of these three in order First touching *Meditation*, as the beasts that did not ruminare were vnclean

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so are men vncleane in Gods sight that doe not meditate. *Lectio sine meditatione est arida, meditatio sine lectione erronea, oratio sine meditatione tepida*, reading without meditation is barren, meditation without reading is erroneous, and prayer without meditation is luke warme: so likewise to heare without meditation after hearing is very vnprofitable. Meditation is like vnto digestion, as the meat receaued profiteth not without digestion, no more doth the word except we meditate. The things that men doe minde and regard they wil meditate of: If men then did regard Gods word they would meditate of the same: And as men wil meditat on things that they regard, so likewise wil they meditate on things that they desire to remember. If therfore men desired to remember

ber the word of God heard, they would meditate of the same: the want then of meditation plainly proueth me to be carelesse either to remeber the word of God, or plainly sheweth, that they regard it not. *Mari* in the 2. of *Luke*, & the 19. ver. is said, *to keepe all the sayings of our Saviour Christ, & ponder them in her hart.* Men cannot keepe the sayings of Preachers, except they meditate on the same.

A certaine *Rabbine* saith that there are foure sorts of hearers, the first is like vnto a Sponge, the second is like vnto an Houre-glasse, the third is like vnto a Strayner, the fourth is like vnto a Siffe. The Sponge sucketh vp all liquor good and bad: the Houre-glasse sendeth the sand out as it receiueth it: the Strayner retayneth the dregges and lets the best liquor

quor goe: the Siffe casteth out the drosse, and retayneth the fine wheat. Wilt thou not then be like to the Houre-glasse? vse Meditation.

The second thing to be performed after hearing is conference: and this is a singulare meanes both to cause vs to remember the thinges that we haue heard, and likewise to cause vs to vnderstand them plainly and euidently. For as *Attritu sili-
cis elicitur ignis*: by the striking of the Flint fire is fetched out, so likewise by the conference of men the truth is found out. Let the Maister then of the familie conferre with his seruants, that they may both remember and vnderstand. This is a thing that is very little practised among men. For indeed, when men meete together vpon the Sabaoth day, what doe they conferre vpon but vpon world.

worldly matters, or matters tending to pleasure. And as touching masters of families, they neither care to conferre with their seruants, nor to performe any religious duty towards them: they will doe asmuch to their bruit beasts as to their seruants: If they giue their seruants meat and drinke, and wages, all is well as they thinke.

The last thing that is required in a hearer is *Practise* of the things that are heard: for this is the end of hearing, namely *Practise*, the end is not *γνῶσις* but *πράξις*, not knowledge but practise. Secondly, the men that knowe and doe not practise, are no better then the diuell, for he knoweth much but practiseth not. Thirdly, the man that knoweth and practiseth not, sinneth most grievously: for although that ignorance excu-

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seth

seth not, yet it lesseneth the sinne. Fourthly, the man that is indued with knowledge and liueth not according to his knowledge, sinneth in giuing offence to men: for what doe the people say? men can runne to Sermons but they are lewd as any other. Fifthly he that doth not practise that which he knoweth is a foole: for our Sauour Christ saith, *Mat. 7. 24. Whosoever heareth of me these words and doth the same, I will liken him to a wise man that hath builded his house upon a rocke:* then on the contrary, he that dooth not practise that which he heareth, is a foole. Lastly, as Saint *Iohn* saith, the 1. *Epi. 2. cha. 4. verse. He that sayeth he knoweth God, and keepeth not his commaundements is a liar, and the truth is not in him.* These thinges might I haue amplified at large, but I studie for breuitie.

uitie. Now I will speake of the matter what we must heare, and hence we learne this poynt of Doctrine, namely, that men must be able to discern what they heare: for saith our Sauour Christ, *Take heed what you heare*, which precept were in vain vnlesse it did pertaine vnto men to discern the doctrine that is taught. *Beleeue not euery spirit*, saith Saint Iohn, 1. Epistle 4. chapter. But trye *the spirits whether they be of God*, for many false Prophets are gone out into the worlde. Prophets be teachers, and if they must be tryed before they be trusted, ergo Pastors must be discerned before they be beleued? and by whome trow you, but by those that should beleue them that is by their hearers. The same Precept our Sauour Christ gaue vnto the multitude that followed him. *Beware of*

Iohn 16

I Cor. 10

I Cor. 11

Math. 24.
I. eb. 5.

false Prophets which come vnto you in sheepes cloathing, but inwardly they bee rauening Wolues: by their fruites, you shal know them. If al must beware of them and are taught how to knowe them, ergo they may lawfully trie them, before they beleue them. This wisdom the Lord himselfe commendeth in his sheepe. My sheep heare my voyce, and they followe me: a stranger they will not follow but flie from. Saint Paul himselfe alloweth the people leaue to discerne, I speake as vnto them that haue vnderstanding, iudge ye what I say. and againe, Iudge with your selues, is it seemely that a woman pray vnto God vncouered? & to that end belōgeth this exhortation of the Lord; which is oft times in the Scriptures

Looke that no man seduce you: For the people of God shold haue their senses exercised in the word of truth, to

dis-

discerne both good and bad, and in that respect the Apostle sticketh not to say, *Let the Prophets speake two or three, and let the rest iudge.* Origen in teaching the people, submits himselfe to the Apostle his rule saying: *Vos facite quod scriptum est, &c.* Doe you that which is written: one speaking, all the rest examine: whiles then I speake what I thinke, trie and iudge you what is right and what is nor. This I might followe plentifully, but I desire to be short. *Take heed* (saith our Sauour Christ) *of the leauen of the Pharises and Saduces:* that is of the doctrine of the Pharises and Saduces. This then is manifest, the lawe of God the people were to receaue and obey at the Pharises mouthes, though they were Hypocrites, because they were appoynted by God for a time to be teachers; but

Hom. 21.
in Iosuan.

Math. 16

1. Thes. 5.
Ephes. 5.
Rom. 12.
1. Cor. 2.

but the leauen of the Pharisies, that is, their mixtures wherewith they tempered and infected the Law of God; the people were to beware and auoid, *ergo* the people were required to discerne betweene the Law of God and the leauen of the Pharisies, and charged to follow the one and to forsake the other: *Try all things, and hold fast that which is good* saith Saint Paul: and againe, *Be not vnwise but vnderstand what the will of God is: be renewed in your mind, that you may discerne what the good and acceptable, and perfect will of God is. This I pray that your loue may abound yet more and more in knowledge and in all iudgement, that ye may discerne the things which are best: he that is spiritual discerneth all things: Out of this clowde of testimonies I hope it is manifest, that men should looke and take*

take heede what they heare. Alas then what shall we thinke of many men and women, that are so simple that they are not able to discerne betweene truth & falsehood? but they are like either to the Spunge that sucketh vp all, or else to the Strayner that straineth forth the good, and retayneth the bad, as I said before. In a word to conclude, the *Obiectum adequatum*, the equall obiect and matter that we must hear, is sound doctrine *Preach the worde* (saith Saint Paul) 2. Timot. 4. chap. 2. verse, *be instant in season and out of season, improue, rebuke, exhort, with all long suffering and doctrine; for the time will come when they will not suffer wholesome doctrine, but hauing their eares itching after their owne lustes, get them a heape of teachers, and shall turne their eares from the truth and shall be giuen to fables. If euer this*
time

time came, as needs it must, that the Apostle foresaw & foretold, now it is without all question, for the properties fall out so iust in euery poynt vpon men in these our daies, that they may seeme to be painted rather then prophesied of: neuer were there such delicate Doctors, that so pleasantly clawe, & so sweetly rub the itching eares of their hearers, as some in these times, which haue a doctrine framed for euery mans fancy, best liking and desire. The people not so fast crying speake *Placentia*, things pleasing, but teachers as fast warranting them to doe *Placentia*: this might be specified in Papists and many others, but I leaue them, & desire that we may all take heed what we heare: which thing the Lord of his infinite goodnes & mercy grant, for his sonne & our Sauour Christ his sake. Amen.

A
PREPARATIVE
for Gods guests to come
to his holy Supper.

Penned by Francis Dil-
lingham Batchelour in
Diuinity.

1. Cor. 11. 29.

He that eateth and drinketh vnworthily,
eateth and drinketh his owne damnati-
on, because he discerneth not the Lords
bodie.



London printed for *Iohn Tap.*



To the Right VVor-
shipfull and Christian Gentle-
women, mistris *Elizabeth S. Iohn*
and Mistris *Elizabeth Bee-*
cher, grace & peace.

THE carelesse comming of
many (*Right Worshipfull*) to
the holyc supper of the Lord, is
lamentable to thinke vpon:
Some come onely for fashion,
some for feare of Lawe, some come to drink
wine, others come because they are of that age
which lawe doth require: but few (it is to be
feared) come for conscience vnto God. These
things to be true are proued by dayly experiēce.
Hence is it, that some being put backe from
this holy banquet, haue not bene ashamed to
utter

utter words to this effect. What care I for the Ministers wine, seeing he will suffer mee to drinke none of it, I will none of it. This pittifull estate of people, hath moued Godly Ministers to preach & Catechise painefully in their charges, but with what successe I leaue vnto almighty God, who seeth the hearts of all men: and as it hath moued Preachers to labour in teaching, so likewise it hath moued them to take paines in writing, that not onely the people in priuate Parishes, might be brought to the feare of God, but others also. For this respect I thought good to publish this Preparatiue to the Lord his holy Supper, that not onely my owne people might haue benefit by the same, but diuers others also.

And as I thought good to publish it, so I iudged it conuenient to dedicate the same to your Worships. Accept therefore I beseech you this treatise with the same mind that it is written, namely with a mind to profit Gods Church, and as I doubt not but that you will so accept it: so also I hope, that you will endeauour your selues to be worthie receauers of so great a misterie. God respecteth no mans person.

the

*the mighty and the poore are all one in his sight:
to end, The Lord of his infinite mercie multi-
plie his graces vpon you, that as you liue in
worship in this world, so you may
raigne in glory in the world
to come.*

*Your Worships to command,
Francis Dillingham.*



A Preparatiue for Gods
Guests to come to his
 holy Supper.

I. Cor. 10. 21.

*You cannot be partakers of the Table of the
 Lord, and of the Table of diuels.*



From the beginning of
 this chapter, vnto the
 23. verse. the Apostle
 dehortheth the Corin-
 thians from idolatrous
 bankets, and with the Corinthians
 all Christians, for as *Chrysostome* saith

Eaque

Ea quæ ad illius &c. It is manifest that those things which were spoken to the men of that time, were spoken also vnto vs. The Apostle vseth two Arguments to this purpose.

The first reacheth vnto the 15. ver. and it is taken from the example of the *Israelites*, is thus to be framed: as god dealt with the idolatrous *Israelites*, so will he deale with you also if you commit Idolatry: but he punished them, therefore wil he punish you also.

The second argument which be-
ginneth at the 15. verse, and endeth
at the 23. verse. is taken from con-
traries, and is thus to be gathered:
you that are partakers of the Supper
of the Lord, which testifieth a com-
munion with Christ, cannot be par-
takers of idolatrous bāquets, which
testifieth a Communion with the
Deuill,

Deuill, but you are partakers of the supper of the Lord, therefore you cannot be partakers of idolatrous bankets. Out of which argument we learne hence to answer the Papiſts argument for the sacrifice of the Masse, for they proue by the Devils sacrifice, that their Masse is a sacrifice, the whole drift of the Apostle standeth good, and his reason forcible without the Papiſts poynt by poynt or their effects, conditions, and properties of Altars, hostes and sacrifices. For the further unfolding of the argument, we must know that Idolaters did feast after their sacrifices, *Iudge 9, 27. Amos. 2. 8* Therefore some thinke that the Greeke word μεθύειν to bee drunken commeth of μετὰ τὸ θυεῖν after sacrificing, because then they were drunken, *ex sacrificio conuiuium, ex conuiui-*

Atho. li. 2

Q

potio

potia facta est, saith *Epicharmus*: of sacrifice a banquet, of banquetting cometh drunkenness: Obserue also that the Apostle sayth not, *the cup which we offer*, and *the Bread which we offer*, but he saith, *which we blesse*, *which we breake*, wherefore the Apostles drift is to shew that there is a feast in the Supper of the Lord, as there was in the Iewes and Gentiles sacrifices: if the Sacrament had bene also a sacrifice he would not haue neglected to enforce the comparison also in this respect, which seeing he hath not done, let no man gather a sacrifice out of this discourse. The Papists may fitly be resembled to him at the Poet, who sayth thus: *vos mihi manes este boni, quoniam superis auersa voluntas*. Yee Ghosts of the dead bee favourable vnto me, for Gods fauour is turned from me.

To

To leaue the Papists, and to come to the Doctrines which the wordes doe afford. Hence wee first learne, that the Christians in the ministratiō of the supper of the Lord, vsed a Table & not an Altar: & it is plaine that our Sauour Christ sate at the Table and stood not at the Altar. And as this is thus proued by the scriptures, so likewise the ancient fathers giue testimonie to the same. *Ireneus* in his fourth booke and 34. chapter, writeth thus, *Nos quoq; offerre vult munus ad Altare frequenter sine intermissione.* He will haue vs also to offer our gift at the Altar often without intermission. Now least any should dreame of a material Altar, thus he adioyneth, *Est ergo Altare in cælis, illic enim precis nostræ & oblationes nostræ diriguntur.* Therefore our Altar is in heauen; for thither our oblations

and prayers are directed. After *Ire-
naeus*, let *Arnobius* speake: *Consueui-
stis crimen nobis maxime &c.* Ye were
wont to accuse vs falsely of great
impietie, because we neither builde
Temples for the duties of worship;
neither erect the image of any God,
nor set vp any Altars.

Furthermore, in *Minutius Fælix*,
it is demaunded of Christians: *Cur
nullas aras habent, templa nulla, nulla
nota simulachra?* Why haue they no
Altars, no knowne Temples, no
knowne Images? To these there a-
greeth *Origen* in his seauenth booke
against *Celsus*, saying *Multa adeo nos
prohibent. &c.* There are so many
prohibitions against Altars and I-
mages that men are commaunded
rather to dy then to defile their faith
which they haue of God with such
impieties: and in his 8. booke hee
writeth

writeth thus. Furthermore, *Celsus* affirmeth,, that we haue no dedication of Altars, standing Images and Temples, not knowing that euerie man instead of an Altar hath a mind, out of which are sent spiritual sweet smelling perfumes: and as touching Images, such are dedicated to God, as are not the workes of Artificers, but are framed of the word of God in vs, namely, Vertues to the imitation of the first begotten of euery creature: these are the Images which are dedicated to God.

If these testimonies will not serue against the Papists, and cause them to leaue their Altars, let them read *Theodore* in his fift Booke and 18.ch. and *Augustine* in 26. Tract. vpon *Iohn* and his fiftieth Epistle; as also *Eusebius* 10. Booke of his Historie; and *Optatus* against *Parmenia*, there
a man

Eccle. hist.

a man may finde that Christians had wodden Tables and not Altars of stone, but it is notable to mark how *Bellarmino* in this poynt contraryeth himselfe in the third booke of the worship of Saints, and 4. chapter: he alleadgeth the 13. of *Hebr.* for a materiall Altar in Churches, but in his 1. booke of the Masse & 14. cha. he writeth thus: *Quia non desunt ex Catholicis &c.* Because they are of the Catholikes, which in that place by Altar doe vnderstand the Crosse, or Christ himselfe, I vrge not the place: loe one while it shall serue for an Altar of stone, and another while it shall not. To leaue this matter of Altars, and to come the other obseruations.

Hence secondly we learne, that euery communicant is *Gods guest*, Let vs see then what thinges are required

quired in Guests, that we may be worthie guesstes of so honourable a Table: before the qualities of guests be laid downe, it will not be amisse to consider how many banquets the Lord setteth downe in his worde. The first banquet in the 22. of *Matthew* is the *Kingdome of heauen*, of which I will not speake. The second mentioued in the 1. chapt. of *Zeph.* 1.8. ver, is the *banquet for the foules of the ayre*. The third is the *banquet of his word*, *Prou.* 7. 1. of both which likewise I will say nothing. The fourth is the *banquet of his Supper*, of which at this time I am to speake.

Now to come to the qualities of guests, which are of two sorts, for they are either *Ministers* or *Laymen*. First of the qualities of *Laymen*, which are *inward* or *outward*. Secondly, of *Ministers*, as they are
Mini-

Ministers : Touching the inward qualities of guests. First, it is required that they be *bidden to the banquet*: for ciuillity teacheth that none come but those that are called. Now they are called that can examine themselves. 1. Cor. 11. *Let a man examine himselfe and so let him eat of this bread and drinke of this cup.* Hence ignorant persons are excluded, but of these afterward. Secondly, mad men must not come to this Supper. Thirdly, infants are to be kept from this banquet: by which we may see the error of the ancient Church, which administred the Lords Supper to infants, as the *Rhemists* confesse vpon the sixt of *John*, and *Bellarmino* in his booke of Baptisme, and 9. chapter. But by the way we may obserue this poynt, that the Church may erre if the papists say it may erre

in

in a matter of fact, but not in doctrine: I answered, that the Church beleued that the Sacrament was to be giuen to Infants, otherwise it would not haue giuen it, except it had sinned against knowledge. Now to say that the Church sinned against knowledge, is to charge her with a greater fault then can be proved: for it is worse to giue the Sacrament to infants, knowing they must not receaue it, then to giue it to them of ignorance. Seeing then that infants, nor mad men, nor ignorant persons, can examine themselves, it is necessary for them to abstaine, except they will haue the Lord to say vnto them, What doe ye heere, seeing I neuer called you? I neuer inuited you vnto this banquet: this feast is onely for those that are inuited, but you are not inuited,

uited, therefore you must depart.

The second thing that is required is *Humilitie*: this qualitie is commanded by our Sauour Christ. Luke 14 and 8. *When thou art bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou be bidden of him, and hee that had both him and thee, come and say to thee, giue this man roome, and then thou with shame begin to take the lowest roome: but when thou art bidden, goe and sit downe in the lowest roome, that when he that had thee cometh, he may say vnto thee, friend sit vp higher, then shalt thou haue worship in the presence of them that sit at table with thee.* This Humilitie is the foundation of our Philosophie, that is of Christian Religion: and surely there are many things that may humble vs. First, our birth may humble vs: for wee are
by

by nature the children of wrath; therefore *Augustine* saith very excellently: *Nemo se palpet, de suo Satanas est.* Let no man flatter himselfe, of himselfe he is a very Deuill. To *Augustine* agreeth the counsell of *Origen*. *Nemo habet de suo nisi peccatum.* No man hath any thing of his owne, but sinne: The second thing that may humble vs, is the Consideration of Gods excellency. If the earth be nothing in respect of the heauens, what is man in comparison of God, who filleth heauen and earth? Thirdly, the imperfection of our works may humble vs, for our best actions are but as a stayned cloth. *Fuimus immundi &c.* We haue bene vncleane, not a few, but all, all our works don in the law, are reputed as the cloth of a menstrous woman. The fourth thing that may perswade vs to humilitie

militie, is the punishment of proud men *Sequitur superbos ultor a tergo Deus*. The plague of God followeth the proud men at the heeles: God punished the pride of men that would haue builded the Tower of Babylon. Gen. 11. God also punished the pride of *Kora*, Numb. 16. And the pride of rayling *Rabsaketh*, 2. King. 10 What should I speak of the pride of *Haman*, of *Nebuchadnezzar*, and *Beliasar*? these examples declare Gods iudgements vpon proud men. Men offend in pride foure wayes. First when they attribute good things vnto themselues. Herein the Papists sinne notoriously, for saith *Beilarmine*, Men that are not regenerate, by the sole strength of nature, without the speciall helpe of God, may performe a morall good worke, that there be no sinne in it,

so

*Lib. 5. de
lib. arbit.
cap. 8. & 2.*

so be it he be not tempted. Secondly, saith the same *Bellarmino*, To know a morall truth with al the circumstances thereof, there is not required any speciall helpe of God, but onely a generall helpe. Is not this to attribute good to a mans selfe? whereas the truth is, a man hath nothing of himselfe but sinne. Secondly, men offend, when they attribute the good things which they haue to their owne merits: & herein the Papists likewise do offend exceedingly, for they teach that man may deserue his iustification of congruity; this smelleth of diuellish pride: for who can thinke that hee to whome damnation is due, should merit and deserue Gods grace? excellently writeth *Prosper*, *Iustificatus homo, &c.* A man that is iustified, that is to say, he which is made godly of
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*Bellar. lib.
1. de iustis.
cap. 21.*

vngodly man, receiueth the gift no merit going before. Thirdly, men offend in pride, when they vaunt that they haue that which they haue not. Thus did the Church of *Laodicea* offend. *Reu. 3. 17.* saying, *I am rich, I neede nothing*: thus doe many offend in vaunting of the graces of God, when as they are naked, and haue none of them. Fourthly, men offend in pride, when dispising others they thinke themselves to be onely singular men: these doe most grieuously offend; a word wil serue to wisemen: and as men and women doe sinne these foure wayes; so declare they it exceedingly, in their strange apparrell. That which *Laurentius Valla* vttered of the Popish Clergie, may I vtter of many women in these our daies, *Existimo si qua inter Damones &c*. I thinke that if the Diuels acte any playes

playes in the ayre, they acte the
strange pride of women. That also
which *Clemangis* vttered of the Car-
dinals may be vttered of many in
these our dayes: they haue such
hautie spirits, such swelling words,
such proud behauiour, that if any
Artizan would make an Image of
pride, he could not doe it more fitly
thē by setting out the shape of some
women; excellently writeth *Seneca*:

Conuiuiorum luxuria & vestium, agra Epist. 114.
ciuitatis indicia sunt: The excesse of
banquets & garments, are tokens of
sicke Common-wealths: then with-
out all doubt is our Common-
wealth very sicke. But may I speake
vnto the proud person? *Quid est ho-*
totus ex humo natus, quid aliud in eo est
vetrex capitis? &c. what is man? he is
made of the earth: what is his head?
but a shell that is easily broken: what
is

is his braine? but congealed mire; what is his eye? but a flowing humour; what is his nose? but a passage of rottenneffe; what is his belly? but a sacke full of dunge. Why art thou so proud then earth and ashes? O impure dung-hill, yea dung it selfe, why art thou so proud? there is yet one thing to be added, namely that we must take heede of pride in good actions: for it will creepe euen into them, *Sola superbia in recte factis cauende est, &c.* Onely pride is to be taken heede of in good actions, all other vices haue place onely in euill actions, and thus much touching *Humilitie.*

The third thing that is required in a guest, is *Knowledge*, and respecte of the person, whose guests we are. *When thou sittest downe with a Ruler,* (saith Salomon 22. Pro.) *consider dilligent.*

gently what is set before thee: So when thou comest to sit down at the Lords Table, consider diligently what is before thee; there shalt thou see the Lords body, misteries to be trembled at: the pawne of our saluation, our price, and redemption: yet must thou not imagine that the bread is turned into the body of Christ, or the wine, into his blood; for our Saviour Christ saith, *This is my body*, What *this? this bread*: and the Papists loose all hope of their transubstantiation, if this in the words of Christ doe not note Bread: for what words haue they beside these to prooue that the Bread is changed from his former substance? Truly none; then if in these words which should worke the change, there be no mention at all of the Bread, how can that which is

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no

no way comprised in them, be changed by them, so miraculous a change cannot be wrought by silence: but (if any such be) by the power of Christs words; and in these must the thing at least be named, which shall be changed: now the Sacrament is called *the Lords body*, a mystery to be trembled at. First that all the faithfull may acknowledge the dignity of the Sacrament. Secondly that we remaine not in the outward bread and wine, but be intent to the things signified. Thirdly that we come with greater deuotion to so holy a Sacrament. Now there are many arguments to perswade men to knowledge. First to know God is part of Gods Image, for man was created in the knowledge of God: whereas to be ignorant of God is a part of the Deuills Image

Image: the ignorant man is like vnto counterfeit Coyne, which hath not the right super-scription and Image in it, *θεῶν εἰδος* &c. saith Clemens lib. 3. Pag. cap. 1. He that knoweth God is like vnto God. Secondly ignorance is hell, *ignorantia est infernus*, saith Marke the Eremite: for as in hell is vtter darkenes; so likewise in the soule of the ignorant man there is spirituall darkenes. Thirdly the ignorant man is worse then the Deuill, for the Deuill knoweth, but he practiseth not, but the ignorant man knoweth nothing. Fourthly, the ignorant man cannot practise: he that knoweth not an Art cannot practise an Arte. The word in the Hebrue tongue *Iarah*, which signifieth to teach, signifieth also raine; noting this, that as the raine doth cause the earth to fructifie; so doth knowledge

Chap 10.

cause men to bring forth obedience. Fifthly, the ignorant man is *Salomons* foole. Sixtly, Knowledge is the eye of the soule. Seauenthly, the Prophets pray against ignorant men: *Poure out thy wrath*, saith the Prophet *Jeremie*, *upon those that know not thee*. And *Dauid* in the 79. Psalm maketh the same prayer: wherefore if we will not haue the prayers of holy men against vs, let vs get knowledge. These reasons I hope may perswade any to get knowledge. To proceed a little further in this poynt: there are three causes why men continue still in ignorance; the first is *Malice*, for they say in *Iob* 21. and 14. *We will not the knowledge of thy wayes*. This despearre malice to be in many, we see it with our eyes. The second is *Slothfulnesse*, men will not take paines for knowledge, but they must

must know that knowledge will not be gotten without paines, for as *Salomon* saith in the second of the *Proverbs*. *We must seeke for knowledge as men seeke for silver, and search for her as men search for treasures.* Gods gifts are not like the prodigall mans goods, which are spent vpon euery one, neither are they like a peare-tree by the high way side, that euery man pull one: but they are pretious, they that will haue them must seeke for them. *The desire of the sluggard* saith *Salomon*, *slaieth the sluggard*, *Prou. 21* *for his hands refuse to worke.* The third cause why men remaine stil in ignorance, is *Pride*, they thinke they haue knowledge enough, ἡ δοξα βιαζεται τὴν ἀλήθειαν an opinion hindereth the truth. And againe, ἡ δοξα ἐστὶν ἐγκοπὴ τῆς πρὸς τοῦ θεοῦ An opinion is an hinderance of proceeding and progresse. How

many men might attaine vnto great knowledge, but that they falsely perswade themselves that they haue attained vnto it already. The Papists make three sorts of ignorance. One of those that will not know when they may, and this they say is sinne. The second is of those that are simply ignorant, yet they refuse not to learne, neither doe they intend to learne: and this also they make to be a sinne. The third is, of those that would know but cannot: and this they deny to be a sinne: yet they hold it to be a punishment of sinne: but this opinion is erronius, for whatsoeuer is a breach and transgression of Gods law is sinne: but all ignorance of those things which we are bound to know, is a transgression of Gods law, *ergo* it is sinne. Whereas they doe alleadge the saying

ing of Christ in the 15. of *Iohn*, If I had not come and spoken vnto them, they had not had any sinne. We must know that Christ doth not simply excuse the lewes from sinne, if they had not heard him, but he sheweth their sin had bene lesse: for ignorance doth extenuate & lessen the sinne though it doth not excuse. *In artibus*, saith *Seneca*, 95. Epist. *Excusatiùs est peccare voluntate quam casu, in vita maxima culpa est sponte delinquere*. In art it is more excusable to sinne willingly, then in the life and practise of a man, for this is a monstrous sinne. Furthermore, the Lord will heare and fulfill the desire of all those that fear him; therefore if men desire to knowe God, no doubt he will grant their desire. *He that beginneth in vs a good worke, will perfect the same euen vnto the end*, as *Paul* saith in the second

cond to the Philippians. And thus much concerning knowledge.

The fourth thing that is required in a guest, is *to haue guest like garments*, as we see in the eleauenth of Mathew When our Saniour Christ sayeth vnto him that had not a wedding garment : *How entredst thou in? binde him hand and foote, and cast him into utter darknes*. So will hee deale with men that come to the Table of his supper, and haue not garments fit for guests of so holy & heauenly a Table. The garment that men must haue, is Christ himself, *Put on the Lord* Christ Iesus saith Paul, Rom. 13. & the last verse. *Christ is put on by faith, this faith bringeth peace of conscience, for being iustified by faith, we haue peace with God*, saith Saint Paul, Rom. 5. 1. And this peace of conscience bringeth great ioy, and so the loue of God is shed

shed in our hearts, that is the sense & feeling of Gods loue; yea it bringeth forth also a holy life: For faith saith Saint *James*, *worketh together with workes*, and whosoever leadeth not a sanctified life, hath not saving faith: faith and repentance are vnseperable companions, & a notable paire of friends. Wherefore as *Iacob* when he got the blessing from *Eſaw*, came not in his owne, but in his eldest brothers garments: So if we will receaue a blessing from god, let vs cloath our selues with the garments of our eldest brother Christ Iesus. When a man begins to be touched in his conscience for his sinnes, and hungreth after the righteousness of Christ Iesus, then doth faith begin to breede in his heart. Euery one that conceyueth in his mind a bare perswasio that Christ is
his

his Sauour, hath not faith. Wherefore briefly to open the nature of faith. First he that hath faith must haue his minde enlightened with knowledge of Christian Religion, but he must not stay there: for the deuills know enough. Secondly, he must be burdened for his sinnes. *Come vnto me all ye that are wearie and heauyladen*, saith our Sauour Christ, *and I will ease you*: Now let vs see what it is to be heauie laden, that is a burden which is not borne with pleasure and delight: wherefore they then can only belieue that carry their sinnes with sorrow, and when a man doth so, it is plaine that hee would be freed from them, for euery man would be deliuered from that which is sorrowfull and painefull to him. Thirdly, in a right faith there is a particular perswasio of the
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mercy of God to him in Christ, *I know my redeemer lieth*, saith *Iob*, Ch. 19. Before a man hath this perswasion he humbly confesseth his sinnes to God, and prayeth for the pardon of them, wrestleth with infidelity. *Ye haue receaued the spirit of adoption, by which we cry Abba father*, saith the Apostle, Rom. 8. 15. Fourthly, with this particular perswasion, there is ioyned a confidence in Christ, whereby a man resteth in Christ alone. Fifthly and lastly, there is ioyned a holy and sanctified life; *There are some which beleeue not in me*, saith our Sauour Christ, *Iohn 6.* where *Iudas* is said not to beleeue, because he was to betray our Sauour Christ, & yet no doubt he beleeued with an historicall faith, which is to beleeue the historie of the Bible. Hence it is manifest, that men that liue in sinne do
not

not truly beleene: To touch this poynt in a word: if then thou findest thy minde enlightened with the knowledge of God, if thy sinnes be a burden vnto thee, if thou canst apply Christ particularly to thy soule, if thou hast a confidence in Christ, and a holy life, come boldly to the Supper of the Lord, for thou hast put on the wedding garment, and I say to thee as *Nazianzen* speaketh in the like case: *ἀνὸν δειδίτες φάγε το σώμα τῆς το ἁγίου* Eat the bodie of Christ and drinke his blood, without all doubt, for indeed by beleeuing doe we eat the bodie of Christ, and drinke his blood, not with our teeth & mouths as it is plaine in the sixt chapter of *Iohn*, therefore *Augustine* saith well: *Mitte fidem in Cælum, & ibi habebis Christum*, Send thy faith into heauen and there thou shalt haue Christ.

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Christum dentibus vorari fas non est: It is not meete that Christ should bee deuoured with teeth: (this is the Capernaticall and Papisticall eating of Christ: for this cause in the Liturgie, when it is said, Lift vp your hearts: the people must answer and say, We lift them vp vnto the Lord.

Wherefore I exhort thee Christian Reader with *Fulbert*, after this manner: *Hold readie the mouth of faith, open the iawes of hope, stretch out the bowels of loue, and take the bread of life, which is the nourishment of the inner man.* Faith then is the mouth that receiueth Christ, and not the bodily mouth, as the Papists hold, which faith, whether a man hath or no, he may know by these things which are heere set downe. The first thing that is required in a guest is banquet-
talke,

talke, *Sermo conuiualis*, the heathen man *Plutarch* could say: *Philosophandum est inter pocula, nam Philosophia est Magistra morum, par est itaque, a nullo ioco aut delectatione abesse.* Wee must talke of Philosophy at bankets, for it is the Mistris of manners, therefore it is to be in all recreations: if he vttered this of Philosophie, much more is it true in diuinitie, we should speake of diuine matters at Table, for Diuinity is the Mistresse of manners. Now let vs consider what our talke must be; it must be the talke of the minde, not of the voyce, except we sing Psalmes at the Communion to praise the Lord. First when the Minister taketh the bread and the wine into his hands, and partly by opening the institution and promise of God, partly by prayer consecrated to the same end, then meditate

on

on this, that Christ alone was *giuen*
of the father, and sealed, to be thy re-
demption, *Iohn 6. 27.* Secondly,
when the Minister breaketh the
bread and powreth the wine out,
meditate on the passion of Christ,
and shedding of his blood. Third-
ly, when the Minister offereth thee
bread and wine into thy hand, then
meditate how God offereth thee
Christ Iesus and all his benefites.
Fourthly, when thou receauest bread
and wine at the Ministers hand, la-
bour withal to receaue Christ Iesus
and all his benefites concerning sal-
uation. Fifthly, as thou eatest the
bread & drinkest the wine, so labour
by the same faith to appropriate and
apply Christ vnto thy soule: and as
thou feelest strength and nourish-
ment to come to thy body by them,
so labour to feele Christ & his death
in

in thee, more and more to kill thy sinne, his blood to sanctifie & purge thy heart, his power and vertue to make thee stand against sinne and Sathan. The sixt thing required in a guest, is *Sobriety*, whereby a man vseth his diet holily: a Christian must remember that he sustayneth and abstayneth: sustaine he must by patience, abstaine by temperance. *Stratonicus* (as *Plutarch* testifieth) thus scoffed the *Rhodes*, a people so called: *Ye build as though ye would liue ever, ye eat as though ye would die presently.* The same may I say of men in our dayes, they build as if they should neuer die, they eat as if they would not liue one houre. Touching *Sobriety*, it respecteth meat or drinke: Concerning the first, how many haue perished by gluttony? to dissuade men from this sinne, First, let them

them remember that their bodies should be the temples of the holy Ghost, why then should they defile them with gluttony? Secondly, let them consider that he which is giuen to gluttony, destroyeth his wit; wherfore the Greeke word that signifieth Temperance, is so called, because it preserueth wisdom. Thirdly a Glutton shortneth his life, and so becommeth a murtherer of himselfe. Fourthly a glutton maketh his belly a sinke of filthinesse. Fifthly, by this meanes hee is prouoked to whoredome. Sixtly, a glutton robbeth the poore, for much might he spare to bestow vpon the poore, if he were Master of his appetite.

Concerning drunkennesse, *Iob* saith of the horse, that he *drinketh vp the earth*; but I may say of the drunkard that he drinketh vp hell.

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To dissuade men from this sin, First then remēber that the drunkard sinneth against God, against the church, against the common-wealth, against himselfe & against his neighbour : Against God he sinneth by breaking his commaundements : against the Church, he sinneth by scandalizing and offending it ; against the common-wealth, he offendeth many waies, for a drunkard is a quarreller, a rayler, and abuseth the blessings of God, both in scarcitie and plentie : against his neighbour he offendeth, because he drinketh that which many a needy man wold be glad of : and as these reasons are strong against drunkennes : so likewise are they strong against gluttons : and the reasons also alledged against gluttons are forcible against drunkennes : let both these kinde of men
re.

remember, tha *Honestum illis vile est quibus corpus nimium charum est*: Honesty is of no reputation with them, who esteeme too much of their bodies: and againe, *Sic gerere nos debemus non tanquam &c.* We must behaue our selues so, not as though we should liue for the bodie, but as men that cannot liue without the bodie. To be brieft, as the drunkard and glutton liue brutish liues, so without repentance shall they haue brutish ends.

The seauenth required thing in a guest, is *Mirth*, Act. 2. 46. It is said that *they tooke meat with gladnesse*: By mirth I meane, not prophane but Christian ioy, which commeth of peace of conscience, knowing that we are absolved from our sinnes, and reconciled vnto God. But some man may say, how should we be merry at the

Lords Table, seeing we must grieue and mourne for our sinnes? for repentance cannot be without sorow, & none can come aright to the supper of the Lord without repētance. Wherefore *Luther* saith, *Soli ij recte participant cœnum &c.* None can bee partakers aright of the supper of the Lord, but they that bring with them heauie, afflicted, troubled confounded and wounded consciences for their sinnes: I answered that they indeed come best prepared to the Supper of the Lord, that bring with them such cōsciences, namely troubled consciences for their sinnes; for faith which produceth ioy, is mingled with many temptations & waues of sorrow in this life. Again, in a diuerse respect we may sorrow & reioyce at the same thing: as for example, if we see a iustman afflicted, we

we may ioy in his iustice, and grieve at his sorrow: so when we come to the Supper of the Lord, we may sorrow for our sinnes, and reioyce that we haue there the seales of our saluation. And indeed what Christian is there that commeth to the Supper of the Lord that cannot sorrow? The bread is broken, and the wine powdered out, which signifieth the breaking of Christ with sorrowes, and the shedding of his blood, and canst not thou breake thy heart that didst cause Christ thy blessed Sauour for to be tormented? O stonie heart! this is the right vse of the passion of Christ, when casting thy eyes vpon the passion of Christ Iesus, thou dost *mourne as one that mourneth for his onely childe*, Zach. 12. 10. verse: and he that can thus mourne hath found ioy, which passeth all vnderstanding;

for as one saith: *Semper doleat penitens et de dolere gaudeat*. Let the penitent be alwaies sorrowfull, and let him reioyce that he can sorrow: this is the Physicians right *Hierapicra*, Holy bitter, and it is the best γλυκυ-πικρον sweete-bitter that euer was taken: wherefore if thou canst breake thy hart with sorrow for thy sins, come with ioy to the supper of the Lord, for then thou shalt haue thy saluation sealed vp vnto thee: a sad guest is not fit to be a guest: as the Lord loueth a cheerefull giuer, so likewise he loueth a cheerefull guest: we must serue the Lord with ioy: for as the heathē man could say, ἡ δὸνὴ ἀνξάνει τὴν ἐνεργείαν, pleasure maketh the action better. In a word, a thing cannot be well done except it be done ioyfully. The 8. & last thing required in a guest is *thankfulness*, *ubi beneficium,*

Aristo 10 Et
h.c.

ibi et

ibi et gratia: where there is a benefite,
there must be also thankfulness; we performe thanks three wayes: first in *remembring a benefite*; Secondly *in words*; Thirdly *in deedes*. Concerning the memory of the benefite, our Sauour Christ saith plainly, *Doe this in the remembrance of me*, and David saith in the 103. Psalme: *Forget none of his kindnesse*: euen as a man may be a good souldier although he be not in fight, so a man may be thākfull in minde, although he wanteth both words and abilitie. Hence it is said, that *Beneficium trabali clauo figendum*: A benefite is to be fastned with a greate naile, we should be mindfull of a benefite receiued, not giuen: but it is cleane contrary, for we are mindfull of that good we doe, and not of that which we receiue.

It is a common and true saying,
out

out of sight, out of minde : now that men might see the goodnes of God, he setteth it foorth in the Sacrament before mens eyes. But I would men were as carefull to remember a benefite, as they are consciencelesse to remember an iniury : *Tenax est memoria iniuriarum* : The memory will hould an iniury fast, but soone forgetteth a benefite.

Secondly, we must be thankfull in words : the word that signifieth to be thankfull in the Hebrew tongue *Iadah*, signifieth to confesse, noting that if we will be thankfull, we must acknowledge also a benefite in words. *Moses*, *Exod. 15.* did sing a song for their deliuerance : so did *Marie*, *Elizabeth*, and *Zachary*. *Prophanus sub pallio cordis non latebit, os cordis index, et cor oris regula*. The Prophane person shall not be hid vnder

vnder the cloake of his heart; the mouth is the token of the heart, and the heart is the rule of the mouht.

Thirdly, we must be thankfull indeedes, and this thankfulnesse is obedience, which the Lord requireth for his benefites: we are the Lords seruants; the more blessings the Lord doth bestow on vs, the greater thankfulnesse he requireth. This obedience must be three-fould. First, it must be *voluntary*, Secondly, it must be *intire*, Thirdly, it must be *continuell*.

Touching the first, as a benefite giuen against a mans will, is no benefite; so forced obedience the Lord requireth not: and wherefore hath he giuen men their wills, but that they should serue him willingly. This ouerthroweth their obedience that

that serue the Lord for feare of punishment onely.

Secondly, our obedience must be intire, and this containeth two things, First, it must be *to all the commandements of God*. As Zachary walked in all the commandements of God. Some men are not publique theeues, nor whore-maisters, and thinke them-selues very honest men, as though God had giuen onely two commandements: others will obey some of the commandements, but they will not forsake their sweete sinnes, and obey the rest of Gods cōmandements: but let them know that God will haue obedience to all his commandements, or he wil haue no obedience at all: he cannot abide it, that men should deuide his seruice. Secondly, if our obedience be intire, it must be *without hypocrisie and dissembling.*

dissembling. Of these hypocriticall obeyers the world is full. Lastly, it must be *continuell*: some mens obedience as *Hosea* speaketh in the sixt chapter, is like the morning dew, *ut beneficium, ita gratia*. As the benefite is so must the obedience be: continuall blessings, continuall obedience: this ouerthroweth the obedience of temporizers, which now and then will be religious and pray, and heare sermons, but they are not constant, therefore the Lord careth not for their obedience: Thus much concerning the *inward preparation*.

Now followeth the *outward*, which in a word consisteth in a reuerent hearing of the word of God preached, in conformity of outward maners, and behauiour to comely and Christian grauity, in auoyding
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of lenity, in decent apparell and suchlike outward matters.

Now I am to speake of the qualities of *Ministers* as they are *Ministers*: for as they are Christians, the things before recited are required in them also: *Quod ministri sunt est propter populum*: In that Ministers are Christians it is for them-selues, in that they are Ministers it is for the people. A Minister must performe two things. First *he must preach*; whereby he instructeth the faithfull concerning the Supper of the Lord, with necessary doctrines and admonitions, that they may know what things are required to the worthy receiuing of the Sacrament; not that a sermon is of the essence of a Sacrament, but because it belongeth to the fit administration of it: what may be said of many Ministers that are so farr from

from being Preachers, that they are not *Prædicabiles*, Ministers should be *Dispensatores*, but I pray God many be not *Dissipatores*: they should I say be *Dispensers* of Gods mysteries, but I pray God they be not *Dispisers* of Christs flocke: they should be *Speculatores*, but I doubt some will prooue *Spiculatores*: they should be *watchmen*, but it may be some are *Tormentors*. But enough of this poynt.

Secondly, a Minister *must recite the words of institution*, that there may be a Sacrament: that is, that the ordaining of bread, and wine, to a holy vse, may be signes of the promise of grace, to be applied vnto vs. And this consecrating of bread and wine to a holy vse, is called a change of the bread and wine, but not a change of the substance of these creatures, but a change of the
end

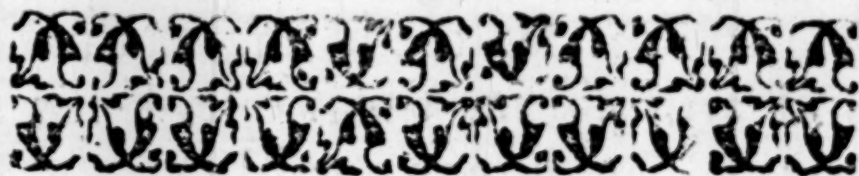
end and vse, because they are not now common bread and wine, but sacramentall and holy, and seuered for a spirituall ende, and this briefly shall serue for the præparation of the Minister as he is a Minister.

The last lesson and doctrine which the words doe affoorde, is this, namely, that he which is of a false Religion, cannot be partaker of the true Religion, so that he please God. You cannot be partakers of the Table of the Lord, and of the Table of Diuels. God will onely be worshiped; and he will not giue his glory to another: The Arke of God did not suffer the Idol Dagon to stand by it: no more will true Religion suffer a false Religion. What then shall we say of men that will be of all Religions? they will be Papists, and Protest.

testants: but let them know that God will spewe them out of his mouth. These men are like to the fish *Polypus*, which changeth her colour at euery place: so these can change their Religion vpon all occasions: but let them know, that although God cannot trust them, nor the Diuell, nor men can trust them, because they play on all sides, yet the Diuel must haue them, except they repent of this their horrible sinne. And thus much shall serue to haue spoken of this portion of holy Scripture.

The Lord of his infinite mercie,
make vs worthy guests of
so holy a banquet.

FINIS.



Sentences out of the Fathers
concerning the holy
Supper.

Ambrose in 1. ad Cor. 11. *Indignum
dicit esse Domino &c.* He is unworthy
of the Lord that celebrateth the mysterie
otherwise then it was deliuered of the
Lord; for he cannot be deuoute, that pre-
sumeth to doe otherwise then the Author
hath giuen leaue.

*Clemens Alexandrinus, lib. 1. Stromatum, Eucharistiam cum diuiserunt ut mos
est permittunt &c.* When the Eucharist is
diuided, euery one of the people is suffered
to take part thereof, to chuse or to refuse;
perfectly, a good conscience is best: A
sure foundation whereof is an vpright life,
with doctrine agreeing to the same.

John Secombe an English Gentleman
John Secombe a Gentleman of the Court

Henry would if my name
And with my pen I writ the same
And if my pen had been a vi
Bitter I would have mended
A very better Henry would men